

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. VI

Philadelphia, May and June, 1918

No. 8

CONTENTS

	PAGE
THE BISHOP'S ANNUAL ADDRESS—PART I	242
TWO CONVENTION RESOLUTIONS	246
VACATION TIME	247
PRAYERS.	248
THE BISHOP'S ANNUAL ADDRESS—PART II	249
OFFICERS OF THE CONVENTION AND DIOCESE	253
THE BISHOP SUFFRAGAN'S ADDRESS	254
THE CONVENTION OF THE DIOCESE	254
CONVOCAION OF SOUTH PHILADELPHIA	259
IN MEMORIAM	260
ST. ANDREW'S, STATE COLLEGE, PA.	262
UNITED OFFERING PRESENTATION	262
SERMON OF THE ARCHBISHOP OF YORK IN CHRIST CHURCH.	263
CHURCH PERIODICAL CLUB, DIOCESE OF PENNSYLVANIA	266
GIRLS' FRIENDLY SOCIETIES	266
PRIZES AND SCHOLARSHIPS.	267
THE MUSIC COURSE AT CAMBRIDGE	268
CLOSING SESSION OF MISSION STUDY CLASSES, 1917-1918	269
THE WAR COMMISSION	270
THE CAMBRIDGE CONFERENCE	272
THE HOME FOR THE HOMELESS	273
THE NEWS DEPARTMENT	275
THE BUSINESS PAGE	267
CONFIRMATION APPOINTMENTS FOR JUNE	267

ONE DOLLAR A YEAR

FIFTEEN CENTS A COPY

WEST END TRUST COMPANY

PHILADELPHIA, PA.

CAPITAL AND SURPLUS
\$4,000,000

Receives Deposits

Acts as Executor, Administrator,
Guardian, Trustee, Agent

Sells Foreign Exchange, Travelers'
Letters of Credit, Express Checks

Maintains an Up-to-Date Safe Deposit
Department and a Storage
Department for trunks
and packages

Manages Real Estate, Collects Rents, etc.

Lends Money on Approved Collateral Security

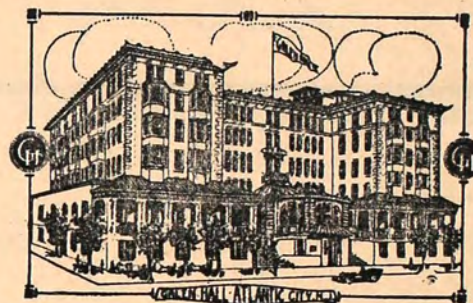
GALEN HALL

IN THE MOUNTAINS WERNERSVILLE, PA.



A FIRST-CLASS HOTEL WITH BEAUTIFUL APPOINTMENTS
Fine Table and Baths for Pleasure or Health, Resident Physician Golf,
Tennis and Horseback Riding.

BY THE SEA ATLANTIC CITY



HOTEL AND SANATORIUM
With Superior Table and Service. Baths for Pleasure or Health.

HADDON HALL

North Carolina Avenue and Boardwalk

ATLANTIC CITY, N. J.

Capacity 450 Open All The Year Music

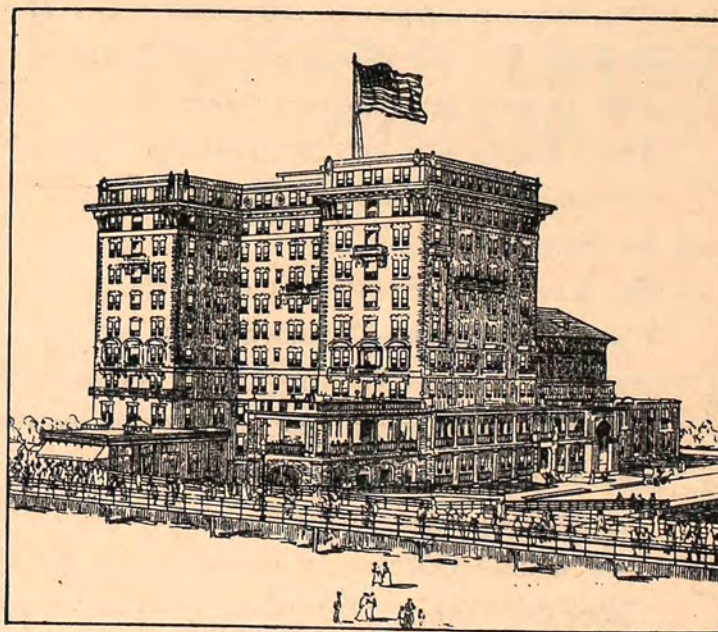
Golf and Yacht Privileges

Sea Water in all Baths

All Sleeping Rooms have Private Baths or
Running Water

Many and Varied Automobile Trips from Ten to
One Hundred and Fifty Miles

LEEDS & LIPPINCOTT



CHALFONTE

ATLANTIC CITY

The Leeds Company

ALWAYS OPEN

ON THE BEACH

The Real Estate Trust Co. OF PHILADELPHIA

Southeast Cor. Broad and Chestnut Streets

*Interest allowed on Deposits subject
to check at sight.*

*Takes charge of real estate, col-
lects and remits incomes.*

*Loans money on First Mortgage on
improved real estate, and on
Stock Exchange collaterals at
best rates.*

*Acts as Executor, Administrator,
Trustee, Committee, Assignee, etc.*

*Safe Deposit Vaults. Safes \$5.00
per annum and upward.*

GEORGE H. EARLE, Jr., President

S. F. Houston, Vice-President William R. Philler, Sec'y
Edward S. Buckley, Jr., Treas. J. A. McCarthy, Trust Off'r

J. P. MORGAN & CO.

Wall Street, Corner of Broad
NEW YORK

DREXEL & CO., PHILADELPHIA
Corner of 5th and Chestnut Streets

MORGAN, GRENFELL & CO., LONDON
No. 22 Old Broad Street

MORGAN, HARJES & CO., PARIS
31 Boulevard Haussmann

Securities bought and sold on Commission.

Foreign Exchange, Commercial Credits.

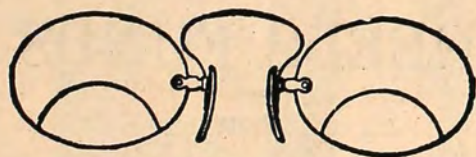
Cable Transfers.

Circular Letters for Travelers, available in all parts
of the world.

Oculist Prescriptions Carefully Filled

FREDERICK RICKETTS

Formerly of F. Ricketts & Co.
1315 Columbia Ave.



MANUFACTURING
OPTICIAN

SUITE, 1108 WIDENER BUILDING

Juniper and Chestnut Streets

PHILADELPHIA

Bell Phone, Walnut 171

Express Elevator direct
to Eleventh Floor

Office Hours
8 to 5.30

Mineral Flooring

UP-TO-DATE, ATTRACTIVE AND SANITARY
DURABLE, FIRE-PROOF, DAMP-PROOF
AND NOISELESS

The Ideal Floor for the Kitchen, Bath, Dining Room,
Corridors, Office, Store, Cafe, Storehouse, Railroad
Station, Hospital, Factory, Restaurant, Pool and
Billiard Rooms, etc.

WE LAY OVER YOUR OLD WORN-OUT
WOOD OR CEMENT FLOOR

Don't let your floor be the "weakest link" in your
store's appearance.

Investigate Now

PHILADELPHIA

MINERAL FLOORING COMPANY

5632-34 SUMMER STREET

Two and one-half squares North of 56th St. Elevated,
Philadelphia

Bell 'Phone, Belmont 182

THE PENNSYLVANIA COMPANY

For Insurances on Lives and Granting Annuities

TRUST AND SAFE DEPOSIT COMPANY

Capital and Surplus \$7,000,000

Broad Street Office
Chestnut and Juniper Streets

517 Chestnut Street
Philadelphia

A Comparison of First, Second and Third Liberty Loans

giving details helpful to
investors in considering
the question of conversion

Special circular mailed on request

Bonbright & Company

MORRIS WISTAR STROUD, Jr., Manager

437 Chestnut Street, Philadelphia

NEW YORK

BOSTON

CHICAGO

DETROIT

The Philadelphia City Mission

225 South Third Street

NEEDS FUNDS

FOR

Food, Rent, Coal, Clothing,
Sick Diet and Medicine

These are great and necessary
auxiliaries to all Missionary labor.

WILLIAM H. JEFFERYS, M.D.,
Superintendent

H. CRESSON McHENRY,
General Secretary

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. VI. No. 8

PHILADELPHIA, MAY AND JUNE, 1918

15 cents a copy
\$1.00 a year



THE ARCHBISHOP OF YORK AND HIS CHAPLAIN AND THE BISHOP OF PENNSYLVANIA AT CHRIST
CHURCH PALM SUNDAY MORNING

The Bishop's Annual Address

Work for the Renewing of the World

PART I.

"And he that sat upon the throne said, Behold, I make all things new."* I would suggest four points for your thought:

1

Confidence *First:* We must have *confidence* in our cause. We have every reason to have confidence. We were not carried away by emotion or enthusiasm. We did not act in haste. We took nearly three years to think it over. Great Englishmen and Frenchmen have told us that our long delay in entering the War was compensated by the fact that when we did come in we brought with us our reasoned and deliberate conviction. They were hurried into their decision in the space of a few hours by Germany's foul blow at Belgium. Our entrance, to take up a position at their side, with the full weight of a carefully determined moral purpose, came as their full vindication.

And that swelling tide of moral purpose, which carried us to the point of declaring war on Germany a year ago, has been rising steadily since then. It has not so much drowned out all opposition as it has lifted up those who opposed themselves into a clearer and more bracing spiritual atmosphere. I have heard no stronger or more timely words than those spoken by one, highly honored for his scholarly and spiritual gifts, who has recently broken his long connection with the Society of Friends and come into the full communion of the historic Church, chiefly because the appeal of this War for righteousness struck home to his enlightened conscience. "It has become evident that no man can live in the spirit which is opposed to war who will not take a hand in this War to end war." Those are his words. Let us thank God that it has also become evident that there is no place, throughout the length and breadth of our nation, for any pacifism except just that kind of pacifism. The conscience of the people has awakened to the fact that faith, liberty, justice, brotherhood, yes, and, at the end, as God's reward, God's peace, are to be had in one way and only in one way, namely, by the winning of the War. There never was so clear an issue. There never could be a more righteous cause.

And our confidence must be a *Christian* confidence in a truly *Christian* cause. There are some even now who say that they are for the War since we are in it, but that they have had to leave their Christianity behind them till the War is over. As *citizens* they are prepared to justify the War: they think it righteous. But as *Christians* they are not prepared to think that

any war is righteous; they believe, with the pacifists, that no war can possibly be Christian.

Now I would say, just as clearly and definitely as I can, that no thought or teaching can be more morally disastrous, or more fundamentally un-Christian, than that which makes a distinction between Christianity and righteousness: which suggests that a course of action may be morally right and yet not according to Christ's will. God is not divided. He does not say one thing to us through our conscience and another through His Son. Christianity is not different from, nor higher than righteousness. Nothing is higher than righteousness. Our Lord's peculiar work in us, and gift to us, is not the teaching of new rules of conduct, nor the laying down of a new code of law. It is to give us, first, new vision that we may see at every step the next right thing which we must do: and then to give us new grace or power to perform it at whatever sacrifice. If the War is *not* for righteousness, then and then only, is it not for Christ. If, as we believe, the War is the greatest work for righteousness which God has ever given our nation, then it is the greatest Christian opportunity which Christ has ever set before us. The two propositions are identical. They mean precisely the same thing. So we must have perfect confidence in our cause.

2

Penitence *Secondly:* We must have penitence. Does this seem inconsistent? Are you saying, "we have a righteous cause: we are committed to it: we are prepared to make great sacrifices for it: surely we have no need for penitence. Preach penitence to slackers, pacifists and profiteers, but not to patriots"? Is that your feeling? But consider. It is not enough to have a righteous cause. We must be worthy of it: we must live up to it, and living up to it is a much harder thing than fighting for it. When knights of old set forth on holy quests, there was strict trial made of their spiritual fitness. It was an admirable and necessary rule. And never had any knight of old so high and holy an adventure as has been given to the rank and file of our citizens. For in strict truth the spiritual future of the world hangs in the balance. Count up all the spiritual treasures which men prize: faith, liberty, justice, truth, righteousness, brotherhood and peace: all are at stake. And they are at stake, not for one people, or for two, but for all the peoples of the earth. If we lose, the world will lose them. If we win, the world will win them with us. But because they are spiritual treasures that we fight for, therefore we shall not and we cannot win them (even though we may defeat the Germans) unless we are spiritually worthy. Without doubt a noble cause has power to ennoble those who follow it.

* Rev. 21: 5.

France and England have been ennobled as they have become identified with the righteous purpose which brought them into, and sustains them in, their bitter conflict. "Whoso loseth his life for my sake, the same shall find it." That is undoubtedly the law. Nations, like individuals, find their souls as they make sacrifice for spiritual ends. And the law has begun to work here in America with us. I admit it and rejoice in it. But it has only just begun to work. It has a great deal more to do.

The Archbishop of York, in one of his memorable addresses, pictured Almighty God as anxiously questioning, not on which side the final victory would fall, but whether the Allied nations could safely be entrusted with that victory. It is a daring way to put it, but it makes the point quite clear. Can God, as He looks down on us, decide to trust us as we are with the responsibility of victory? Some striking words, from a letter written by a famous American physician to his son in France, give us our answer. "This War will be won on the knees of our people rather than on the battlefield. We are as yet so far from seeing this that I judge for this reason alone that the War is going to be a long one."

It is true that Germans are native in Germany alone. But the sins of Germany are native wherever there are men. They are native among us. We have not been guiltless of the sins of Germany. We have been traveling on the same road. Thank God we had not gone too far. We stopped in time. We were revolted, stung to hot, righteous indignation at the final spectacle. We remember how one robber on his cross broke from the blasphemers and died the friend of Christ, the first-fruits of His passion.

Is it too much to say that the spectacle of martyred Belgium, Poland, Servia, Armenia and the other victims of German greed and cruelty was needed to make us turn in horror, not only from the perpetrators of these infamies, but from greed and cruelty in our own hearts?

We are fighting for the greatest things that men could possibly be fighting for. That is quite true. But are the things we fight for now that the War is on, the things we cared for most before the War began?

Liberty, for instance. Liberty for a nation is a universal thing. Liberty is not the special privilege of special classes. It is the sacred right of every citizen. A free nation is one in which every human soul has a fair chance to realize himself; in which no man or woman is a slave, a cog in a machine, a piece of property, for the profit or glory of another. (And we must remember that industrialism may mean an even worse slavery than militarism.) A free nation is one in which all the citizens have been set free to live as God intends His children to live in this world as well as in the next. That is the only possible ideal and programme of those who love liberty. Is it really our programme, not over there against the Germans, but here at home? It did not used to be so before the War.

We used to call those who urged it on us radicals, socialists, enemies of our social order. Are we converted? Do we want it, do we mean it *now*?

Or again take *justice*. Justice means striking a true balance between material power and spiritual worth. It means that *might* shall be held relentlessly in check whenever and wherever it threatens or oppresses right. Nothing I suppose has shocked us more, and moved us more profoundly, than the hideous brutality of Germany towards the small nations prostrate at her feet. There has been no more horrible or dastardly violation of the holy law of justice in all history. We are indeed fighting in the cause of purest justice when we fight to right the wrongs done to those outraged peoples. But are we so keen about even-handed justice here at home? We too have "small nations" close at hand, actually within our borders: Negroes, Indians, Italians, Poles, Chinese and Japanese. I admit that there are many thorny problems in our way: problems which in a true sense are more intricate and difficult than those which will face the Peace Council when it takes up the question of the Balkan States. But, granting the difficulties, are we firmly resolved that justice shall be the first principle of our policy: that whatever else is done, justice shall be done? Our history up to very recent times does not point that way. Once more, are we converted?

I need not go on. The need of searching self-examination must be plain. They must themselves be clean who bear the vessels of the Lord, who fight His battles. We must have penitence.

3

Thirdly: We must have *endurance*: endurance without limit of either time or effort. We must endure until the end: until the thing is accomplished for which we took up arms. That is what I mean by endurance without a

Endurance

time-limit. There would be a deadly danger in a premature peace. It would secure to the Germans the chief aims for which they made war at the beginning. It would leave the world wholly without security for the future. It would nullify all our sacrifices. But there would be in a premature peace a more deadly danger still. For it would mean nothing less than our spiritual surrender to our spiritual enemy. It is possible, I think, to center our hopes and efforts too much upon the moment of a final victory. Rather we should be set on unwavering faithfulness to our cause whatever happens. God alone knows how and when Germany's military power will be broken. The fortunes of the war may fluctuate as they have fluctuated in the past. There may be black days ahead; blacker than the blackest we have known. Suppose there are. We cannot help it; we cannot prevent it. But we must hold on in spite of it. Scanning the bulletins, marking the maps, adding up the totals of days and months and years, of dead and wounded, of debts and desolation—these things are really hurtful unless

they make just so much more inflexible our resolution to endure. Suppose the worst should happen in these next few weeks. Suppose the Germans are victorious upon the Western Front (which may God forbid). Suppose before our tardy help arrives that splendidly heroic line gives way. Suppose Calais falls, and Amiens, and Paris. Suppose the whole burden of the war should fall on us, with the enemy stronger in numbers and position than he is now. It would be wicked to give up the fight; as wicked as for a forgiven soul deliberately to consent to evil. It would be not merely yielding our bodies to the German yoke: it would be selling our souls, our spiritual birthright, to the evil one. It has been finely said of the personal conflict of the Christian against evil, that in that war there can be no discharge. It may be as truly said of this great War for righteousness. Defeat upon the battlefield would not mean the defeat of our cause, for it is God's cause. It would mean that we were not yet competent to win God's victory for Him. But we are at least competent to pave the way for it. We may fall beaten and broken, but we can fall stretching and straining towards the goal: offering the full measure of devotion.

It is not absolutely certain that God's demand of us, and will for us, is that we shall win the final victory. What is absolutely certain is that God wills for us, and asks of us, that we shall be faithful to the end.

And our endurance must be equally without limit of effort or of sacrifice. It is, I know, a pleasant practice to berate our Government for incompetency and unpreparedness. It is pleasant because it makes the Washington officials our scapegoats. We slide out from under, and feel free from blame. But it is a two-edged sword in our hands—this criticism of our representatives. It cuts both ways. Are our representatives really more unprepared and incompetent than those they represent? Water never rises higher than its source. But there is a way to make water rise higher than its source; namely, by pressure. Noise will not do it. Cursing the water for not rising will not make it rise. Pressure must be applied inside the pipes upon the water. There is a rough and ready phrase which tells us that in the long run people get the kind of government which they deserve. We criticise quite freely, I daresay much of it is fully justified. At the same time I think we are just a little short on pressure.

Recently it has been my privilege to attend banquets given to distinguished Englishmen and Frenchmen, here and elsewhere. They were very moving and interesting occasions. The enthusiasm was overpowering, and entirely spontaneous. There were thunders of applause, and tears in many eyes. But what struck me most, and moved me most, was the spirit and behavior of the visitors. There was about them, in their looks and voices, in their whole bearing, a solemn gravity, kindly, very human, and yet somehow quite detached. It was not that they were foreigners; it was not that different blood ran in their veins. It was

simply that a different spirit had entered into and possessed them. As they looked down from the speaker's table on the brilliant scene; as they told us of the strains and privations they had left behind, of the agony and sorrow, the long-tried patience, the unmeasured sacrifices, the unwavering fortitude of their countrymen at home, one felt, and one knew they felt it also, that we over here were still on the very surface of the conflict; still at our play, still unheeding and untouched.

My brethren, men tell us that not till long lists of casualties come streaming in—some thousands in a week—shall we know that the War is really on. God grant that when these lists come in we may not falter. But must we wait for news that our boys are dead before we begin to live worthily of their devotion? Can we not, shall we not, enter the battle with them now? Buying Liberty bonds, and planting War gardens, and saving coal and flour, and helping "drives" for various War and relief works, all are well enough, but all are *not* enough: all these together are but the scratching of the surface, if these are all. I know how the heart and will shrink back from sacrifice. We wet our feet, draw back, and will not take the plunge. But we must take it soon or late, if we are to keep with our boys; if we and they together are to win the war. Why not take it now?

4

Finally we must have *prudence*; prudence I mean, not in its modern sense of timid and weak-kneed conservatism, but in the fine sense of former days when prudence held rank with justice, temperance and fortitude as one of the four essential or cardinal virtues of strong manhood. Prudence means wisdom, practical and positive, clear-sighted, keen-witted, resolute in action. St. Paul, you remember, urges us to buy up our spiritual opportunities with the sure instinct of a merchant who buys up commodities in anticipation of a rising market. And our Lord, in His parable of the unrighteous steward, sharply points the lesson of our need of just this kind of prudence. "The children of this world are in their generation wiser than the children of light." How that truth comes home to us as we compare our handling of our worldly business and our handling of the King's business. How long would any commercial enterprise endure, how far would it succeed, if we ran it with the same blind ignorance and the same half-hearted interest as we show in the promotion of the Kingdom?

The Archbishop of York noted the lack among us of spiritual foresight and preparedness as what chiefly disappointed him. Over there, in France and England, they realize quite clearly that the one thing which cannot happen after the War is a return to old conditions. A new world is being born. In it men will be moved by new ideals, filled with new purposes, bound for new goals. And they will not be denied. They will have learned the secret of disciplined, effective, common

effort. They will have their plans and they will put them through. They will not be blocked or turned aside by customs and traditions. They will walk in the old ways and follow the old guides only on condition that they lead surely and evidently where they want to go. There will be reconstruction even at the cost of revolution. There lies our danger unless we can forestall it and convert it into an opportunity. They have recognized it over there in France and England. They are astir to meet it, not in fear or panic, but in strong hope and expectation. Apparently we have not seen it yet. Is it not time we opened our eyes? Is it not time for prudence?

Consider, for instance, our congregationalism. We live our Church life in little groups or clubs, self-seeking, self-sufficient, self-complacent. Each group watches its own interests, pays its own bills (if possible), steers its own way, sets its own standard, flies its own flag. Well, suppose we succeed. Suppose we prosper in our congregationalism. Many of us do. Suppose we have our reward. What of it? What of it in the future? What of it when the boys come home? Nothing at all, I think, literally nothing. We may be very sure that the men of the new age will have nothing whatever to do with congregational religion, even if there is no other kind available. The thing is working itself out even now before our eyes. Many of our people have drawn away from their old religious habits. They give up here and cut down there. They reduce to a minimum their obligations, their contributions, and what they used to call "Church work." And for a very simple reason. They have heard a higher call. They are breathing a purer air. Formerly, in the name of religion, or of what they called religion, they had been chiefly caring for themselves. Now, in the name of patriotism, they are learning what a sweet and blessed thing it is to forget self and serve their fellow men in a high cause. Once having learnt this, will they ever again be satisfied with congregationalism? Not for a moment. For congregationalism spells spiritual impotence. That is the sheer truth of it. And we are impotent because of it. We are on the edge, not at the center, of the life of the community. We do not draw, or lead, or mould, or move. And the reason is quite evident. Think what would happen to our army if the chief interest of the soldiers centered in their barracks, mess-rooms and canteens. It would fall to pieces. It would be a joke and a derision. It is the cohesive power of a common cause which holds our soldiers up and draws them close together. It is the *service* which inspires and stimulates them and makes so significant and vital their barracks and their mess-rooms. They sleep and eat and drink and live for the service they are on, for the cause which they have undertaken, namely, to win the War.

Now we Christians are nothing but an army on campaign. Every Parish, every Mission, is or ought to be a training-camp or cantonment. We ought to assemble

and meet together like soldiers in regiments or companies, not to receive spiritual benefits, not to have pews of our own, not to hold offices, not to be benevolent to favored friends or special causes, but simply to learn how by God's grace we may fulfil the vow of our Baptism, which is the oath of our enlistment, remembering that our Baptism is not into any group, or club, or congregation, but into the one Holy Catholic and Apostolic Church of the Lord Christ.

Do you ask me to be practical? To suggest a programme? Well, here are some items. As a first necessity, free pews, or rather no pews at all, but only serviceable seats for use in the intervals of worship. Next, simple and moving music, not to be listened to, but to be made and raised by the people to the praise of God, Who loves to hear His children sing. Then services at reasonable and democratic hours: at hours, that is, which really meet the soul's need and suit the people's habits. Then the Lord's own Service restored to its rightful place as the living heart and center of every Lord's Day's worship and observance: and I mean Communion simultaneously with Eucharist: feeding together no less than worshiping together: feeding that we may worship. Then all our Church officials playing the part not only of trustees of property, but at the very least of non-commissioned officers, put into office for that purpose, helping and caring for the rank and file who have honored them by choosing them to lead and represent them.

Lastly, and more important than all else, because underlying all, love of the lost and erring sheep, no matter where they come from: no matter how soiled or stained or stricken they may be. A heartfelt and withal a humble welcome given them, not by the parson only, but by all within the fold, when they come home and take their place, and their portion of the children's meat. A Chaplain, just home after two years of service at the front, gives it as his deliberate opinion that in these new days to come God's children will willingly be led into their Father's House and live as members of His Household, if we, who are so safely, yet often so unworthily, at home, shall really and sincerely show them that we want them. And the only way to show we want them is to live to serve them.

Finally, that we may understand our need of prudence, consider our failure to bring religion into common life. I could almost wish the word "Christian" had never been invented. For it so often carries with it a distinction, which is quite fatal, between what is Christian and what is simply human. It is our settled habit to regard our Christianity as something extra, something added, to ordinary human interests and responsibilities. Thus a man feels that he must in any case be householder, breadwinner, and citizen. These have first claim. But, in addition, he may take up with certain ideas and practices, which luckily for him are chiefly limited to Sundays, and in this way attach to the outer surface of his manhood something called Chris-

tianity. So he will be a man and, incidentally, a Christian too.

Now that is the parent of all error. It is the greatest possible misunderstanding. A Christian is simply a man who goes to Christ and depends on Christ that he may be a man and nothing else: a man up to the full measure of his manhood: a man in every natural relation in which men live and work and love and die and live again. The whole Gospel is in the word recreation or regeneration. Every human soul is naturally Christian. God having made men to begin with, now in Christ will make them over. God does not substitute a new nature for the old. He does not rebuild upon another plan. He restores and redeems and reinforces. Every human soul is naturally Christian. Christ, if we will let Him, will set our nature free to be itself. Think of a hospital, a school, a home. Such is the ministry of our God towards us, Father, Son and Holy Spirit in and through His Church.

"Behold, I make all things new." That is not simply a promise for the next world, but a pledge and plan for this. Doubtless the Spirit's work begins and must begin within, by the renewing of our minds and hearts and wills. But beginning at the center, it works out to the circumference: out into every detail and into every relationship of human life. It works for the renewing of *family life*: the reassertion with strong faith and courage of the inviolability of marriage and of the glory and sacredness of child-bearing. It works for the renewing of *education*: to make of it a purely spiritual process by which the spiritual faculties of our children are drawn out and developed, not that they may make money, but that they may know and love and obey and magnify their God. It works for the renewal of *business and commerce*: of all industrial relations. "*In modern business no man can be a Christian.*" That is the verdict lately reached by sincere men who ought to know. If it is true, and there is certainly some truth in it, it means that in modern business no man can obey his conscience, can do what he knows to be right, and make a living. Business then needs to be renewed. And as to *politics*. Politics really means the art of serving the city, or aggregate of citizens, for the best interests of their common life. No word is really nobler. No calling is more honorable, more worthy of the best which our best men have to give. The good government of Philadelphia would advance the Kingdom of God almost as much, I dare say, as the capture of Vienna or even of Berlin by the allied armies. Our best and bravest are flung freely into the latter enterprise. God bless them and bring them to their goal. But how is it that we Christian citizens are making no plans to capture Philadelphia for God and liberty and righteousness. And yet a Christian citizen is simply a good citizen: a man in whom and through whom the Holy Spirit works to the end that streets may be clean, and housing conditions decent, and vice eradicated, and life and property secure.

Here then is our work, cut out for us, put up to us.

It is every bit as critical as the work which is done in first-line trenches. It is even more important. For there is no use in plowing if there is no seed. There is no use in building houses if there are no tenants. There is no use in conquering the Germans on the battlefields abroad if we are not prepared to use the fruits of victory at home! This War is waged to make the world a decent place to live in, or, as Christians would prefer to put it, to set up the Kingdom of God upon this earth. Prudence, brethren, suggests that we should set about it here and now.

"Behold I make all things new." When the boys come home they will be bent on newness. They will look with new eyes upon our homes, our education, our commercial system, our politics, our international relations. There will be "a new and grim strength of purpose behind their demand for drastic change." Shall they, or shall they not, find us ready for it and working at it?

Well, I have done. May God make His truth evident and His call compelling through my unworthy words. I have a vision of this Convention as it might be in this year of grace, a spiritual War Council of the Church, strongly resolving and diligently prosecuting its resolves, with Confidence, Penitence, Endurance and Prudence as its watchwords. If such be God's Will for us, may we not fall short of it.



Two Convention Resolutions

I. On Prohibition.

The extraordinary swiftness with which public sentiment is becoming practically unanimous for the complete suppression of the Liquor Traffic is illustrated by the action of our Convention this year, compared with its actions in previous years, and especially when compared with the Convention of New York only a few months ago. Two years ago the Diocese of Pennsylvania went on record in favor of Local Option for this State. Last year War Time Prohibition was urged in the interests of Food Conservation. In New York, quite recently, a resolution favoring Prohibition for the period of the War provoked much opposition and prolonged debate. At our recent Convention there was hardly a voice raised against War Time Prohibition. The proposition that we and the starving peoples abroad ought to be deprived of food in order that some people may have beer to drink, and other people, mostly Germans, may make money out of making and selling beer, is evidently getting to be one that few care to support.

But the most significant thing was the vote on the resolution favoring the ratification of the Federal Constitutional Amendment making National Prohibition the settled policy of our country. It was adopted by a vote of nearly five to one! The ill-concealed impatience with which the Convention listened to those who opposed

Permanent
Prohibition

the resolution may have looked like discourtesy, but it should be manifest to those who noticed the impatience that it was due to the fact that the great majority of those present realized that those who were speaking against the resolution had not had one new thought or learned one new fact in regard to the Alcohol Problem in the last ten or twenty years. While they have been mentally asleep on this subject, others have kept their minds open and have learned that Alcohol is a habit-forming, inefficiency-insanity-poverty-crime-and-misery-producing drug. Thoughtful people have listened to the evidence of scientists, economists and business men and have rendered their verdict. They may greatly respect individuals, but they are a little too busy to listen to their twenty-year-old arguments. The resolutions follow:

WHEREAS, The question of the ratification of the Prohibition Amendment to the Federal Constitution comes before the next session of the Legislature of this State, and our people will look to the Church for direction and leadership in the matter; it being understood by the Convention that the proposed Amendment fully safeguards the use of wine for sacramental purposes; therefore, be it

"RESOLVED, That it is the belief and desire of the Convention of the Diocese of Pennsylvania that the State of Pennsylvania should take its place with those States which have already ratified the Amendment; and to that end, Churchmen are urged to enter earnestly into the campaign to nominate and elect legislators pledged to work and vote for its ratification.

"AND BE IT FURTHER RESOLVED, That this Convention once more urges like earnestness and interest in securing immediate emergency prohibition by act of Congress for the duration of the war."

II. Clerical Salaries.

Another important resolution of the Convention was that on the subject of Clerical Salaries. The futility of merely appointing a committee on the subject, which is all that had been done until this year, was demonstrated by the fact that there has been such a committee for three years, and it has never reported. As we showed last month, the Diocese of Maryland was more fortunate in its committee, and the resolutions recommended by that committee and adopted by the Convention of the Diocese of Maryland suggested the resolutions which were offered and adopted at our recent Convention. The great merit of these resolutions is that vestries will be forced to give consideration to the question of the present adequacy of the compensation of their rectors, and that without any action whatever on the part of the clergy. The resolutions were as follows:

"WHEREAS, By reason of the extraordinary increase in the cost of the necessities of life the salaries of many of the clergymen in the Diocese are grossly insufficient, causing deprivation and suffering, therefore be it

"RESOLVED, That the Convention recommends that each Vestry in the Diocese at its next meeting confer with the Rector and other Clergy of the Parish as to the sufficiency

of the salaries now received by them, with a view to the increase thereof according to the needs and the ability of each Parish to make the necessary increase.

"RESOLVED, That the Secretary of each Vestry be requested to report to the Bishop of the Diocese the action taken by his Vestry.

"RESOLVED, That the Secretary of the Convention send a copy of this resolution to the Secretary of each Vestry in the Diocese as speedily as possible."



Vacation Time

With this issue we take leave of our readers until, D. V., we meet again in the October issue. Following the custom begun a year or two ago, the number of issues has been reduced to eight, the May and June numbers being combined, and the publication of the May number being postponed until after the meeting of the Diocesan Convention, in order that the Convention news and the addresses of the Bishops might be published in it.

With the exception of this issue it has been our ambition to have the paper reach the subscribers by the first Sunday in each month. Owing largely to the enforced closing of printing establishments on "heatless" days, and also to second-class mail congestion, we have not been as successful as we hoped to be in getting the paper out punctually, but our readers have doubtless found that the same has been more or less true of all weekly periodicals during the past six months. We regret the enforced dropping of the "Bulletin." Not enough items came in to fill it.

What would not anyone, from the emperors, kings and presidents of the world down to the humblest citi-

zens, not give to know what is going to happen between now and October? But it is not for us to know the future. If it

is to be favorable for us, we do not need to know it, and if unfavorable, it is better for us not to know it. In the spring of the year the actions of gardeners and farmers suggest an explanation of what is happening and to happen in the world. Everywhere, from the smallest garden to the largest farm, we see that before anything is planted the ground must be turned over, so that the rich under-soil may replace the more or less exhausted top layer. The War seems to be acting on men and women as a plow acts upon soil. In times of peace men and women live almost altogether on the surface; the depths of their natures are seldom stirred; the powerful, transforming motives of heroism and sacrifice are seldom called into action. But in war it is just the opposite. And that is what is happening now. The human race is being plowed, and "long furrows" are being made upon its back.

But plowing is preparatory to planting, and planting is for the sake of the harvest. But there is a long time

between seed-time and harvest, and often quite a period between the planting of the seed and the first appearance of the young plant. And the same is true of God's husbandry.

Seed Time
and Harvest

The Next
Four Months

Regularity of
Appearance

"For the Kingdom of Heaven is as if a man should cast seed into the ground, and should sleep and rise, night and day, and the seed should spring up and grow, he knoweth not how; for the earth bringeth forth fruit of itself, first, the blade, then the ear, then the full grain in the ear." We cannot foresee what is the harvest for which this terrific overturning of the world's life is the preparation, but we can and must believe that there will be a harvest, that peace will come some day, though when or how we cannot now see. Perhaps by next fall at least the "blade" may have made its appearance; but if not, and in the meantime, we can do with our might what God shall seem to have given our hands to do, being well assured that in so doing we shall be His helpers.



Prayers

"More things are wrought by prayer than this world dreams of.
Wherefore let thy voice
Rise like a fountain, night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God."

—Tennyson.

For Deliverance

ALMIGHTY GOD, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; Save and deliver us, we humbly beseech Thee, from the hands of our enemies. Abate their pride, assuage their malice, confound their devices that we, being armed with Thy defense, may be preserved evermore from all perils, to glorify Thee, who art the only giver of all victory; through the merits of Thy Son, Jesus Christ our Lord.

For the Nations at War

O ALMIGHTY GOD, Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, look with pity, we beseech Thee, upon the members of Thy family who are now at war.

Restrain us from hatred, pride and hardness of heart, and sustain in us the love of justice and mercy.

Keep under Thy protection those who are in peril on land or sea or in the air. Sustain the prisoners, relieve the sick and wounded, and support the dying.

Give strength to those who minister in hospital and camp, and hope to those who are in anxiety or sorrow.

Hasten the day when all nations shall dwell together in peace; through Jesus Christ our Lord.
Amen.

For the Wounded

O LORD, we pray Thee to have mercy upon all who are this day wounded and suffering. Though kindred and friends be far away, let Thy grace be their comfort. Sanctify them, cheer them, and, if it be Thy good pleasure, restore them to health again, but chiefly give them patience, and faith in Thee; through Jesus Christ our Lord. *Amen.*

For Victory for the Cause of Liberty

L ORD GOD OF HOSTS, guide, we beseech Thee, by Thine infinite wisdom, those who lead our fleets and armies, and those of our allies against the foe; keep them watchful in danger, resolute in conflict, undismayed in adversity, and honorable at all times; that, led under Thy protection to swift and final victory, they may establish peace on a foundation that cannot be moved; through Jesus Christ our Lord. *Amen.*

For Our Enemies

B LESSED LORD, who hast taught us to love our enemies and to do good to those that hate us, teach us to pray, as Thou hast commanded, for those who spitefully use us. Have mercy upon them, even as we pray thee to have mercy upon us. Forgive their sins and turn their hearts to thee, and grant to them and to us such purity of motive, such mutual understanding and zeal for justice, that righteousness and peace may be established on sure foundations. All which we ask in Thy name, wherein alone true brotherhood is found, who art with the Father and the Holy Ghost, one God world without end. *Amen.*

For the Peace of the World

A LMIGHTY AND EVERLASTING GOD, who dost govern all things in heaven and earth, mercifully hear the prayers of thy people, and bring righteousness and peace to all the nations of the world; through Jesus Christ our Lord. *Amen.*

For Students

O LORD JESUS CHRIST, Who on the night of Thy Passion didst pray to Thy Father that all they who believe on Him through Thee might be perfected into one: We pray Thee to pour Thy Spirit upon the students of all nations; that they may consecrate themselves to Thy service, even as Thou for their sakes did consecrate Thyself; and so, being joined together by their common faith and obedience, they may come more perfectly to love and understand one another, that the world may know that Thou hast been sent by the Father to be the Saviour and Lord of all men; Who livest and reignest, one God, world without end. *Amen.*

For the World's Student Christian Federation

A LMIGHTY AND MOST MERCIFUL GOD, we most humbly praise and bless Thy Name for Thy many blessings bestowed upon the World's Student Christian Federation. We pray Thee still to bless and prosper its work, and graciously to use it for the fulfilment of Thy purpose in the establishment of

peace among all nations, the restoration of visible unity to Thy Church, the removal of all social injustice, and the evangelization of the whole world.

Give wisdom, faith, and courage to all who direct the policy of the Federation; keep in health and safety those who work and travel for it; and grant that by its means the students in all lands may be brought into relations of love and sympathy with one another, and may earnestly and wisely unite in Thy service, through Jesus Christ our Lord. *Amen.*



The Bishop's Annual Address

PART II.

Summary of Statistics and Official Acts. Brethren of the Clergy and Laity, I herewith submit, together with my Diary, a summary of Statistics and Official Acts for the Convention Year as follows:

Clergy Canonically resident in this Diocese:

Bishops.....	2
Priests.....	297
Deacons.....	8
	— 307
Deacons ordered Priests for this Diocese.....	13
Candidates made Deacons for this Diocese.....	5
Deacons ordered Priests for other Bishops.....	1
Candidates for Holy Orders admitted.....	7
Postulants for Holy Orders admitted.....	9
Candidates for Holy Orders removed from Diocesan list...	3
Postulants for Holy Orders removed from Diocesan list...	2
Clergy received from other Dioceses.....	11
Clergy received from Churches in communion with this Church.....	1
Clergy received from Churches not in communion with this Church.....	1
Clergy transferred to other Dioceses.....	17
Clergy suspended.....	1
Clergy licensed to officiate in this Diocese.....	10
Deaconesses withdrawn.....	2
Lay readers licensed.....	159
Institution of rectors into parishes.....	2
Churches consecrated.....	1
Chapels dedicated.....	3
Parish houses dedicated.....	1
Other dedications.....	7
	—

Confirmations:

By the Bishop of the Diocese.....	1,327
By the Bishop Suffragan of the Diocese.....	1,349
By the Bishop of Western Nebraska.....	279
By the Bishop Coadjutor of Newark.....	37
Received from the Roman Catholic Church.....	47
	—
	3,039

1

At some points our statistics for the year will show a decrease. Confirmations have been fewer; church attendance smaller and less regular. There have been financial difficulties and deficits. But certain facts which offset this should be noted:

First: There have been some quite extraordinary handicaps, as, for instance, the scarcity of coal and the absence from our parishes of many of the clergy, either on War service, or on account of sickness. Edging every congregation there is a fringe of half-attached, fair-weather devotees. For such, as our Lord prophesied, a touch of tribulation, a cold church, or the absence of the rector is sufficient. "Presently they are offended."

Secondly: Very many of our people, the best and bravest of them, are on service and at work outside our limits. I put it purposely in this way. I would rather *not* say "outside the *Diocese*." I would rather think of the very heart and soul of our Diocese as reaching out to them and being with them. I trust we are holding them in our prayers. Estimates of their number, even though inexact, will interest you. Of chaplains, regimental, Red Cross or Volunteer; 15 have left for France; 3 more are soon to go; 8 have served in camps for longer or shorter periods; making a total of 26. Of Candidates and Postulants for the Holy Ministry; 4 are in the army, 2 having or about to have commissions; 2 are in the marine corps; 2 are with the Red Cross in France; making a total of 8. Of enlisted men from our parishes and missions I have not complete figures; I have had to estimate in part. I should say that there are not less than 13,000 (roughly 19 per cent of the number of our Communicants; of course, these men are not all Communicants). Of our laymen and laywomen doing civilian service away from home I have no accurate records yet. Many have been entrusted with high office by the Government. Many others have taken Y. M. C. A. and Red Cross work at home and overseas. The sum total is a very large one, made up for the most part from our most valuable working forces. All love and honor to them. Their absence strengthens, rather than weakens us. But their places have been hard to fill.

Thirdly: There has been a real spiritual quickening in many quarters. This increase has not so far shown itself markedly in the normal channels of Church life. It has been more or less independent and detached. But it is certainly a movement of the Holy Spirit. I have had an unprecedented number of private confirmations, as has the Bishop Suffragan. Men and women have come out of almost all ranks and orders. Most of them have come, I think, not because they wanted to become "Episcopalians," but simply that in times of stress and difficulty they might have for their soul's health and strength the full security and blessing of the Holy Catholic Church of Jesus Christ.

What then is the net result? How shall we strike the balance between gain and loss? I do not know. I think we should not ask. Like our allies and our own boys in the battle-line in France and Flanders, at this very hour; now giving way, and now advancing; we must take both our successes and our failures as calls from God to hold fast and fight on.

The most notable event of our year was the visit of the Archbishop of York. He came rather to the whole community than to the Church. Our part was to furnish him with suitable opportunities to speak his message. He spoke, first, in Christ Church the morning of Palm Sunday and in the afternoon to a mass meeting of citizens at the Metropolitan Opera House. On Monday morning he addressed the clergy of this and the neighboring dioceses; that afternoon in the Church of St. Luke and the Epiphany he spoke to our vestrymen and other laymen, which service took the place of our regular Good Friday service for the vestrymen. On Tuesday he spoke three times: at an early hour to some thousands of workmen at the Hog Island Shipyard; at noon to students and others at the University Gymnasium; in the afternoon to a mass meeting of women at the Academy of Music. The program worked out admirably. Hearty thanks are due to the committees in charge of the various events. The Archbishop was greatly pleased with our arrangements.

As for his effect on us, I hesitate to speak of it. It is hard to do it justice. The general verdict is, I think, that no visitor has ever made so deep and lasting a spiritual impression. It seemed wonderful to me, a singular gift and blessing of God's grace. His voice, his presence, his simplicity, his tact, his sure grasp of the great things of which he spoke, his spirituality and pure goodness, combined to give him a resistless power of appeal. One could feel him gripping and holding his audiences and lifting them steadily up to a point where God's Will and our necessary answer came into plain sight. Back of it all, I think, was the new love of England and the great heroic soul of England, which he stirred in our hearts. That was his chief thought and prayer; that our two nations, in a national and spiritual alliance, with the same heritage, the same ideals, the closest possible mutual confidence and understanding, may, in the War and after it, walk and work together, in and for God's Kingdom. The Archbishop has done much to make this possible.

I am moved to say a word of the Cathedral. Open Air Services were held last summer for thirteen Sundays on the Parkway site. They were well worth while. They were excellently managed. We had exceptional preachers. The weather favored us: there was no rain, though there was considerable heat. The congregations averaged about three hundred, rather more. There were no seats: everybody had to stand. We shall begin again this summer on Trinity Sunday afternoon.

The new plans for the development of the Parkway recently drawn by a distinguished French landscape architect, indicate the great advantage of a Parkway site for a Cathedral. They also suggest in a very striking way the public service which such an institution could render to the whole community, in its very

highest interests. Many are feeling this and the realization of it is bound to grow. The building of a Cathedral might, perhaps, come in its due time, as a thank-offering for victory crowned by a permanent and righteous peace. Meanwhile the endowment fund for the maintenance of Cathedral work has had its first contribution. It came quite unsolicited. A trained nurse in California, formerly of Philadelphia, having read in a paper of our out-door services and plans, sent a Liberty Bond of \$50, bought out of her savings. Perhaps some of you would like to "match" her. I do greatly wish that an endowment fund might be provided for the support of workers, clerical and lay, who would further the Cathedral project, not pushing or pressing for the building, but preparing the spiritual ground by ministering, in the name of the Diocese, to those who are, for one reason or another, out of touch or contact with organized religious life. The number of these is much more than half our population. I know the thought of this is already in some of your minds. I wish it might speedily be brought to good effect.

In our Diocesan missionary works and obligations, our women have made steady progress. They have refused to be distracted. (I wish I could say as much for our men.) They have taken the War, not as an alternative, or rival interest, but as itself a gigantic effort for the Kingdom, turning perforce every citizen into a missionary for Christ's cause. They have seen that every bit of missionary work, abroad or at home, so far from becoming a negligible item until the War is over, has been lifted up into a world campaign and given a dignity and importance which it never had before. Their will is set, their hearts are stirred. At present the women lead the Church in this its central purpose. They will make the Church follow them into such a missionary effort as we have never known.

Some few figures I must give not as proof, but as real signs of their devotion.

The United Offering, for the year, presented at a great service on St. Mark's Day, came to about \$9,500, nearly \$1,500 more than last year, making a total for the first half of this Triennium of \$25,185.17, which is \$5,000 ahead of the amount for the same period last time.

The Mission Study Classes have had a very fruitful year. There have been 74 classes, with a membership of more than 1,200. I hope we will seriously consider what this means. These women are not simply learning of the queer habits of strange people. They are absorbing the fundamental principles of the Church's faith and life. These classes are really classes in personal religion. They dig down below the sands of sentiment. They reach to and build on the bedrock of clear and definite conviction. That is why they bear really amazing fruits. One dancing class of boys and

Visit of the Archbishop of York.

The Diocese and Missions: the Spirit of Our Women.

Cathedral Work.

The United Offering.

Missionary Education.

girls, for instance, 35 in number, became a Mission Study Class in Lent and are now keen and devoted missionary workers for the Kingdom. In another parish, the result of a Study Class was the formation of a Guild or Society of Neighboring Missioners for personal work among the poor and sick and neglected people of the district. Incidentally these classes have contributed for missionary work \$2,300 during the year. Mrs. Pilsbry and her devoted helpers are doing a deep and strong spiritual work. We owe this movement our most cordial sympathy and generous support. I wish it could be set going among men.

Our Juniors have been holding to their work even though they have lost some of their trusted leaders, some temporarily by War service, and others permanently by marriage. There are two special efforts being made. To bring missions into close and regular communion with the Sunday-schools, and to enlist the boys. The Lenten Offering of our Sunday-schools will amount to more than \$34,000 when all returns are in.

Before I leave the subject of women in missionary work I would note the resignation of Mrs. G. Woolsey Hodge after forty years of service as Chairman of the Committee on Work Among the Colored People. Mrs. Hodge has well earned her freedom from this responsibility, but we let her go with much regret and with hearty recognition.

As to our own diocesan missionary programme I am frankly very anxious. The situation will be set before you. I trust that you will give it serious attention. The pressing need is money. The work itself has never been so prosperous or so hopeful. The men who are doing it are worthy of our whole-hearted support and gratitude. It is really heart-breaking that we should fail them when they need us most and deserve most from us. It seems always to have been true that we have cared little or nothing for Church Extension in our Diocese. At least it is no new story. But now we are showing ourselves not only indifferent but unfaithful. We have not kept our pledges. Our Board of Missions has had to borrow \$8,285 to pay the salaries which we were ready to vote apparently, but not prepared to give, and these salaries in these days are at their best below the living line. As for the two new churches, St. George's, Richmond, and Epiphany, Sherwood, authorized two years ago, and both of these practically finished, and very beautiful and greatly needed, the Board of Missions has again had to borrow \$20,000 in the one case and \$10,000 in the other in order to pay the contractors and keep them at their work. The contracts for these, as you will remember, were signed before the War.

I confess it is a little hard for me to understand how this great Diocese is willing to put itself in this position. As Bishop I have felt the reproach of it more than I can say. I have no doubt that a subscription

list opened to-day for some great public purpose would get hundreds of thousands of dollars from our people. I am thankful that we have that spirit. But I cannot understand how we can so persistently overlook what is our direct personal responsibility. Ten per cent, even five per cent, of what we have given this year and are prepared to give again to the Y. M. C. A. or the Red Cross would cover our needs. Why can't we take, I will not say a generous, but merely a reasonable view? Why can't we see the justice and the duty of it?

The Bishop Suffragan will tell you of other new missionary enterprises. I will mention here only St. Gabriel's Mission on the Northeast Boulevard. It was forced to leave its hired hall and now has a little church just finished on the property bought for it last year. We have put up a small temporary wooden building of excellent design which I was privileged to dedicate last Sunday night, full to the doors with 250 eager people. We had to give up all thought of building even a part of a permanent structure simply for the inevitable reason, lack of money. I do not doubt that if we gave them a church and parish house they would become a self-supporting parish in three years. But I shall try not to "imagine a vain thing," either for St. Gabriel's, or for at least four other mission stations, where precisely the same thing is true.

Very briefly I must refer to a few other matters. The Philadelphia Divinity School, having acquired its fine new site, has bravely burned its bridges and sold its present property and buildings on favorable terms. It is hopefully facing its new future. I think its venture of faith is well advised. Half-measures will never solve the problems of our clergy training schools. Our plans must be on a large scale. Great demands must be made on the Church for the Church's sake. I know that the friends of the School will not fail it at this crisis in its history.

Our Hospital is, I think, likely once more to come back into the knowledge and love of our people. (I have been half-amused, and wholly shamed, to find how many of us at present do not even know where it is situated.) There is a plan afoot to get together a group of women, representing as many parishes as possible, whose business shall be to serve as connecting links between the parishes and our greatest and most splendid charity. The plan aims chiefly to spread information and to make contracts. It should be permanently helpful. Those already in the group who have visited the Hospital and discussed plans for it are showing enthusiastic interest. I trust much real good may come of it.

Miss Mary Coles, as many of you know, has taught her Tuesday Morning Bible Class for thirty-seven years. (She has altogether completed sixty-one years of Bible teaching.) Hundreds of women have passed through it. Its present membership includes three

The Sunday-School Offering.

Our Own Diocesan Missionary Program.

St. Gabriel's Mission.

The Philadelphia Divinity School.

The Episcopal Hospital.

Miss Coles' Bible Class.

generations. The marvel of what she has done by her strength, love and wisdom needs no telling. The whole Church knows it and she does not like to have it told. This year, through failing health, she has had to give it up. It has been meeting in the Bishop's House, always very welcome, if on some days I fear a little cold. It seems an admirable use for that great house. I hope in the future it may be used more and more freely for such purposes. Miss Coles' Class is a very precious influence. I trust it may continue, even now that her own personal care of it and work for it must largely cease, as one of our real spiritual assets.

I have touched on *six* Diocesan matters. I could just as easily have touched on *sixty*. I wish I could make this Convention realize the immense importance and variety of our non-parochial work. It is in no sense a rival of the parishes. It is altogether stimulating and helpful to the whole body. If a Bishop's life is lonely, as is often said, it is chiefly because the Diocese means so much to him and means so little to almost everybody else. And the pity of it is that the loss is theirs, even more than it is his. The field is so much larger than we realize: the opportunity so much more challenging and thrilling. Would that we all could see the vision and claim our share of the work waiting to be done.

2

Turning to the parishes, it is encouraging to note a very marked advance in the community service which they are rendering. In city and town and country our clergy and congregations are more and more taking the lead in ministering to the needs and interests of their districts. Small country missions as well as strong city parishes have become centers of patriotic and civic service. It would be interesting to tell the story in detail. But in a brief summary, I would mention the notable success of St. Stephen's, Philadelphia, in caring for our soldiers and sailors and marines. The Government has taken note of it and has expressed its interest and appreciation. The Parish of the Holy Apostles, utilizing its splendid Cooper Battalion Hall, has been active in the same way with a remarkable response. And there are many others, among which I should like to mention the Parish of Holy Innocents, Tacony. At St. John's, Northern Liberties, the community work is now a special and very helpful feature, and plans are being made whereby the two neighboring parishes to the north will work in close connection with St. John's, for the service of that whole district according to its varied needs. At Morrisville, the priest in charge, the Rev. Mr. Atkins, has made himself and his church quite indispensable to the community, as he will tell us later. And in the country districts, about which the Bishop Suffragan will have more to say, our priests have been recognized as leaders in all important community matters and have proved their competence in a way which should make us proud and thankful. How they and their families can live at all I do not know. Yet I have heard never a complaint

from them. And constantly word comes to me of some new fine and resourceful thing which they have done to make life better and more worth while for others. All honor (and please God something more tangible than honor) to our country clergy. I wish every one of them could stand here in my place and speak to you.

I can only glance at the more important improvements in our parishes which this year have been completed, noting first of all the joyful occasion of the Consecration of St. Andrew's, West Philadelphia, after a triumphant effort to pay the last dollar of its debt.

Parish**Improvements.**

We give our heartiest congratulations to its rector and his people. St. James the Less; Epiphany, Germantown, and St. Michael's, Germantown, have finished and are occupying their excellent new parish houses. St. Stephen's, Philadelphia, has had a new reredos, altar, pulpit and prayer desk of rich and chaste design, given as memorials. St. George's, West Philadelphia, has built out a new stone chancel, of fine proportions, adding greatly to the beauty and convenience of the church. The Good Shepherd, Rosemont, has a new choir room and cloister connecting the church with the parish house, also a new organ chamber and organ and a new chapel, not quite completed. These I think are the chief items.

A word as to the missionary life and missionary giving of our parishes. I have implied that on the whole there has been a decrease. I fear that it is true. But there have been some notable exceptions. Some congregations, and they include all kinds and sizes, have done more and given more than ever before in their history. Some gave very generously to missions in their Easter offerings.

By way of personal mention I would note that four of our clergy have rounded out a rectorship of a quarter of a century: the Rev. Mr. Caley of St. Jude and the Nativity; the Rev. Mr. Arndt of Christ Church, Germantown; the Rev. Mr. Gilberson of St. James', Kingsessing; and the Rev. Mr. Harding of St. Mark's, Frankford.

Our oldest priest in active service, the Rev. Thomas J. Taylor, retired in October last as priest in charge of the Mission of the Advent, Kennett Square, at the age of 92, "his eye not dim nor his natural force abated." He has been in the ministry for 60 years and in this Diocese for 38 years. He is confined at home for this Convention, but we hope for his cheering and loving presence with us for many years to come.

3

It may help if I very shortly summarize the matters which in my judgment should chiefly occupy the time and thought of this Convention.

**Matters of
Chief Importance
for this
Convention.**

First: I would put our missionary work, to be reported by some of our leaders and by our Board of Missions. Will you not give these matters very earnest heed, and make a special point of being present in your seats at

this evening's session? Will you not remember our, or rather *your*, two new mission churches, built but not paid for, and take away that particular reproach before adjournment?

Second: The report of our Diocesan War Commission. This Commission was the first one in this field and really set the standard for the whole Church. It has a fine record of work done. You will be deeply interested.

Thirdly: Our Commission on Theological Education and Candidates for Holy Orders has some vital matters to present, which concern the laity more even than the clergy.

Fourth: Our Diocesan Pension Commission should be given ample time to report the remarkable success achieved and to give us counsel for the future.

Fifth: The Social Service Commission has done some good work and some hard thinking and will present some timely and important resolutions.

Sixth: Lastly, in this table of agenda, I would put the Report of the Commission on the Revision of our Constitution and Canons. My judgment is that we should reduce our discussion of canons and canonical changes to a minimum this year. Everything that can be safely postponed should be postponed. But this inclusive report can hardly be postponed without real loss. A new edition of our canons must in any case be printed, for there are no more copies left. Our Committee on Revision has had printed and distributed copies of the whole code, embodying in this text all its proposed amendments. The type is still set up, and, after your action on this report, copies can be struck off and bound at a minimum expense. I believe that almost all the changes will commend themselves. It would be a very real gain if the report as a whole could make its way without much change and no long debate, so that the committee's labor may be recognized and our need of more copies of our canons met.

That would be my suggested list of matters requiring attention at this time. It does not of course belong to me to reduce the number or the length of our debates. But, on the other hand, you will agree with me that these are not ordinary times. We should not be too much occupied by ordinary matters. We have a great opportunity to make this Convention memorable alike for what it does and for what it does not do.

May God give us courage, wisdom, faith and zeal to fulfil His purpose and to do His Will.



Officers of the Convention and Diocese

Bishop of the Diocese and President Ex-Officio:
THE RT. REV. PHILIP MERCER RHINELANDER,
D.D., LL.D., D.C.L.,
The Church House, Twelfth and Walnut Streets

Bishop Suffragan of the Diocese:
THE RT. REV. THOMAS JAMES GARLAND, D.D., D.C.L.,
The Church House, Twelfth and Walnut Streets

Secretary of the Convention:
THE REV. C. L. FULFORTH
2640 East Huntingdon Street

Assistant Secretary of the Convention:
THE REV. C. S. LYONS
6769 Ridge Avenue

Treasurer of the Diocese:
MR. EWING L. MILLER
The Church House, Twelfth and Walnut Streets

The Standing Committee:
THE REV. JAMES DEWOLF PERRY, D.D., *President*
MR. R. FRANCIS WOOD, *Secretary*, 768 Drexel Building
The Rev. E. M. Jefferys, S.T.D. Mr. Charles Biddle
The Rev. L. M. Robinson, S.T.D. Mr. E. H. Bonsall
The Rev. F. M. Taitt Mr. W. W. Frazier
The Rev. L. C. Washburn, D.D. Mr. S. F. Houston

Treasurer of the Christmas Fund:
Mr. George Harrison Fisher
308 Walnut Street

Registrar:
The Rev. A. H. Hord

Commissary:
(Term expires, 1924)
J. W. Bayard, Esq.

Church Advocate:
(Term expires, 1919)
Louis B. Runk, Esq.

Deputies to General Convention:
The Rev. F. W. Tomkins, D.D. Mr. Francis A. Lewis
The Rev. George C. Foley, S.T.D. Mr. Roland S. Morris
The Rev. James B. Halsey Mr. Arthur E. Newbold
The Rev. John B. Harding Mr. George Wharton Pepper

Alternate Deputies:
The Rev. N. V. P. Levis Mr. William Drayton
The Rev. L. C. Washburn, D.D. Mr. Franklin S. Edmonds

Deputies to the Synod of the Province of Washington:
The Rev. G. G. Bartlett Mr. Henry H. Bonnell
The Rev. L. N. Caley Mr. George R. Bower
The Rev. J. T. Cole Mr. W. W. Frazier, Jr.
The Rev. J. DeW. Perry, D.D. Dr. J. Nicholas Mitchell

Custodians of the Church House:
(Term expires in 1919)
The Bishop, *ex-officio* Mr. G. Clymer Brooke
The Rev. T. J. Garland, D.D. Mr. Francis A. Lewis
The Rev. G. W. Hodge, S.T.D. Mr. A. Howard Ritter
The Treasurer of the Diocese, *ex-officio*

Trustees of the Christmas Fund:
Mr. W. W. Frazier Mr. C. B. Newbold
Mr. A. R. Montgomery Mr. William White

Stewards of the Sustentation Fund:
The Rev. J. A. Goodfellow Mr. William H. Hirst
The Rev. F. W. Tomkins, S.T.D. Mr. Arthur E. Newbold

Triers:
The Rev. G. W. Hodge, S.T.D. The Rev. John H. Chapman
The Rev. C. S. Hutchinson, D.D. The Rev. Thomas S. Cline
The Rev. A. J. P. McClure The Rev. H. M. G. Huff
The Rev. H. M. Medary The Rev. John M. Gilbert
The Rev. Edward Ritchie The Rev. Joseph H. Earp

Board of Control of Diocesan Library:
The Rev. A. J. P. McClure Mr. J. H. Coates
The Rev. J. B. Halsey Mr. W. H. Hirst
The Rev. Crosswell McBee Mr. Henry Budd

*Committees Appointed by the Bishop**Committee on Charters:*

The Rev. Croswell McBee
 The Rev. H. M. Medary, *Convener*
 The Rev. B. S. Sanderson
 Mr. W. J. Dickson
 Mr. William Drayton
 Mr. G. B. Hawkes

Committee on Canons:

The Rev. F. C. Hartshorne
 The Rev. G. W. Hodge, S.T.D.
 The Rev. L. M. Robinson, S.T.D., *Convener*
 Mr. J. W. Bayard
 Hon. C. F. Gummey
 Mr. F. A. Lewis

Committee on Claims of Clergy to Seats:

The Rev. J. H. Earp, *Convener*
 The Rev. H. C. McHenry
 The Rev. W. C. Pugh

Committee on Claims of Laity to Seats:

Mr. H. A. James
 Mr. H. M. Lamon
 Mr. C. S. French

Committee on Expenses:

The Rev. D. M. Steele, S.T.D., *Convener*
 Mr. William Drayton
 Mr. E. L. Miller

Committee on Dispatch of Business

The Rev. L. N. Caley, *Convener*
 The Rev. G. E. Pember
 Mr. A. D. Parker
 Mr. George Hall

**Necrology***Of Bishops of the Church:*

James Heartt VanBuren
 Alfred Magill Randolph

Of Priests of this Diocese:

Alexander Calistus Victor Cartier
 Frederic Gardiner
 John Thompson Cole
 Herman Lewis Duhring
 William Fitzhugh Chesley Morsell
 Anthony George Baker
 James Clayton Mitchell
 Charles George Currie
 Edward James McHenry

Of Delegates to the last Convention:

Caleb Cresson
 Moses Veale
 Charles Hassall Bowen
 William Burling Abbey
 George Filman

Of Delegates to former Conventions:

Harry Swartzlander
 Charles Edward Haines
 S. Kingston McCay
 Nathan Jones Dunn
 A. R. Whitaker
 Elizabeth Walker, *Deaconess*

The Bishop Suffragan's Address**INTRODUCTION.**

During the past Convention year I have performed all the duties assigned to me by the Bishop of the Diocese and a full record of my official acts is appended to this address, to be printed in the *Journal*.

In this report I will briefly refer to a few departments of Diocesan work over which I have supervision and summarize some general items of interest, particularly in rural work.

WORK AMONG ITALIANS.

Owing to war conditions there have been many changes in our staff of Italian workers since the last Convention. The Rev. Mr. Striano has gone to Italy as a Red Cross Chaplain; Deaconess Carroll, who was at the Church of L'Emmanuel, has gone to Italy under the auspices of the Red Cross, and the services of Miss Young, our social worker at Cedar Hollow, has been requisitioned by the Y. M. C. A. for canteen work in France. Owing to the great number of men who are in the service at the Italian front and in our own army, the work needs generous assistance. Bishop Rhinelander and I have plans for a complete reorganization of our Italian work, but they have not been fully consummated so as to report them to this Convention.

WORK AMONG THE JEWS.

The work among the Jews is still handicapped for lack of proper quarters. The authorities of the Church of St. John

THE CONVENTION OF THE DIOCESE

The sessions of the 134th annual convention of the Diocese were held May 7th and 8th as per custom at the Church of St. Luke and the Epiphany, whose rector and vestry extended to us to the full the hospitality to which we have become accustomed at their hands; a welcome, of which they seem never to tire and which is increasingly appreciated by the entire membership of the convention.

On the evening before, the Bishop and Mrs. Rhinelander entertained the clergy, the lay delegates and their ladies at the Bishop's House. An unusually large number were able to avail themselves of this social occasion and a most delightful evening was spent.

The convention itself assembled on Tuesday morning, May 7th, for the opening service, the celebration of the Holy Communion, with the Bishop as celebrant, assisted by the Bishop Suffragan and Rev. Dr. Perry and Rev. F. M. Taitt, the Rev. A. J. Arnold acting as the Bishop's Chaplain. A number of the reverend clergy vested served as a choir and with the Rev. G. Herbert Dennison as organist, rendered the simple music of the service. The real note of the convention, earn-

the Evangelist have been very kind and helpful, but work of this peculiar character would be more successful if conducted in buildings of its own, and until such headquarters are provided, we cannot expect great results. The committee has been much gratified and encouraged with the success of the missionary during the past year, but has an increasing realization of the fact that he is seriously handicapped through lack of volunteer workers and more sympathetic interest in his missionary efforts.

WORK AMONG THE DEAF.

I would call the attention of the Clerical and Lay Deputies to the report which will be read on behalf of the Commission on Church Work Among the Deaf.

We have now a fine church and parish house for our silent brethren, but like all new buildings, some defects have been discovered and we could readily spend \$1000 in putting the property in first-class condition and thus preventing leaks and making some other slight but necessary improvements. What is most needed now is a rectory. At the last meeting of the Provincial Synod, it was recommended that wherever there was a church specially built for work among the Deaf, there should be a rectory for the minister in charge. Such a house near the church would be a great center of influence and of untold benefit to our work. Reminding you that the present beautiful church was the gift of an anonymous layman of this Diocese, I express the hope that some generous communicant will enable us to secure a rectory. As we would not have to build such a house, but would buy one already built, the present high cost of building material need not deter us.

THE CHURCH FARM SCHOOL.

The preliminary experiments at our Church Farm School last year were very successful and during the winter the Board was formally organized. Contracts have been awarded for two dormitories, funds for this purpose being gifts of two communicants of the Diocese. Fifteen boys have been accepted and applications from an equal number are now being considered. It is estimated that the overhead charges for the first year, in addition to scholarships, will be about \$4000. As we stated to the Convention last year, this Farm School will be for boys over twelve. For the first year the boys will work on the farm and be instructed in school, but eventually we will add courses which will fit them for the vocations of floriculture, engineering, printing or carpentering, in addition to agriculture. During last summer, largely by the labor of the boys, a wagon house on the property was transformed into a laundry and canning factory, and a dormitory fitted up.

The Church Farm School is located at Glen Lock, Chester County, adjoining St. Paul's Church, West Whiteland.

We bespeak for this venture the generous assistance of the communicants of the Church.

RURAL WORK.

For those interested in the work of rural churches a Conference was held at the Country Center Mission House in Newtown last January, and a digest of the conclusions of this Commission will be circulated at this Convention. Many of our clergy also attended the Conference and Summer School at

estness, dignity and desire for substantial service, was struck at this service. It is a matter of comment that this is reported to have been THE BEST ATTENDED SESSION of the entire convention.

At the close of the service the Bishop ascended the pulpit and delivered the second part of his annual address. (This is printed in full elsewhere in this issue.) In the Bishop's best manner, his stirring and vigorous words made a profound impression as he urged the four essentials for us as Churchmen, Christians and Patriots in this time of war, CONVICTION, PENITENCE, SACRIFICE and PRUDENCE.

Once more the diocese is indebted to the Committee of Arrangements for the admirable provision made for their convenience and comfort; the innovation of the supper served between the afternoon and evening sessions on Tuesday (by a committee of ladies, at a nominal cost) was particularly appreciated and will doubtless prove increasingly popular. The advantage of a daily calendar arranged by the Committee on the Dispatch of Business was once more evident and the diocese can congratulate itself on this being now a part of the permanent machinery of the convention.

Many familiar faces were missed (the necrology read by the Bishop contained an unusual number of names) and evidenced the varieties of ways in which our church is giving itself to the winning of the war. The diocese is proud of the fact that so many of the best of its clergy and laymen are "at the front," giving of their best to the cause of the nation.

As was to be expected, the business of the convention was for the most part of the usual routine character. Little time was wasted in unnecessary debate and the utmost of good feeling prevailed throughout. Summarizing the results as they linger in memory we would say that the outstanding features of the convention were:

(a) The unmistakable stand taken by the diocese on the question of the ratification of the proposed amendment to the Constitution pertaining to prohibition.

(b) The attention given to and the manner of the discussion of the work of diocesan missions.

(c) The admirable presentation, through succinct and detailed reports previously printed, of important causes of the church—social service, theological training, church pensions, etc.

A part of the afternoon of Wednesday was set apart for the considera-

State College in July of last year and a number are making arrangements to go this summer.

Convocation of Germantown.

In Bucks County a small parish building has been erected at Southampton.

In Dolington a centrally located piece of property has been purchased with a frontage of about six hundred feet. A substantial building is now in use as a parish building and two large rooms have been converted into a temporary chapel, which was used for the first time on Sunday, April 28th. About \$3000 are available for a permanent chapel, when the return of normal building conditions warrants the undertaking. There are a number of buildings on the property, one of which might be profitably removed and converted into a chapel.

There has been a great revival of interest at Centre Hill, where the Church has taken a position of leadership in the social development of the community.

At Frosty Hollow, through the action of the school board, the Mission has been deprived of its place of worship and the congregation of relatively poor people cannot be maintained by the cottage services now being conducted.

The influence of the activities of the Bristol shipyard (four miles away) are felt in this neighborhood. Every abandoned building and barn is now occupied. The great influx of population in the districts north of Bristol (operators in the Ship Building Plant and Munition Plant) presents a wonderful opportunity for constructive work, but no funds are available for this purpose.

The Mission House in Newtown has been used as a center for many war activities. All the boys sent to the district by the Philadelphia School Mobilization Committee spent their first night there and made it their headquarters while living in the country. The staff of the Mission have also made a number of experiments in community work, establishing denominational social centers in which the Church has assumed the leadership and borne the burden of expense.

Convocation of Chester.

St. James' Mission at Moores has paid off \$700 of the mortgage, reducing it to \$1800.

This is one of the few instances in the Diocese where a mission has by its own efforts taken the initiative in reducing the amount of the mortgage incurred by the Convocation at the time it was started.

A new missionary has been appointed at Eddystone, but conditions there are most discouraging, owing to a lack of funds to provide for an aggressive work. We own a fine parish building and rectory (the gift of an individual), but outside of the salary of the minister in charge no provision whatever has been made for the expense of the work.

The rectory at Darby is finished, but there is still needed about \$1000 to clear it from indebtedness.

At Drexel Hill there has been manifest progress during the past year. The members of the Mission have raised in cash and pledges \$3000 and the committee in charge has pledged to make it \$5000, towards the erection of a parish house. The Diocese is expected to raise the balance of the sum required for this purpose.

tion of "War Work," and the diocese is indebted to the eloquent and informing messages on this subject given by Dr. Mockridge and Dr. Montgomery.

REVISION OF THE CANONS

A matter of real importance to the diocese as a whole was effected in a short time; the adoption of the proposed revision of the Canons. The committee on the subject had done their work in advance so efficiently and the members of the convention had apparently for the most part so thoroughly digested the report that, save in a few particulars, it was adopted as a whole almost without debate. As a result we now have the Canons of the diocese in a somewhat more abbreviated form, with obsolete and ambiguous language removed and made to conform to the Constitution and Canons of the General Convention.

A new diocesan official has been created, the Chancellor (who is to be the "legal adviser of the Bishop and Standing Committee and—if they so desire—of the other diocesan organizations." He is to be appointed annually by the Bishop with the advice and consent of the Standing Committee. He will not be connected with the Ecclesiastical Court for the Trial of a Clergyman. The new Canon dealing with this subject provides for the selection every six years of a commissary—a layman, learned in the law, a communicant of this church and resident in the diocese—to be chosen by the convention from three nominees of the Bishop. He is to preside at trials, prescribe the rules of evidence, etc. The triers, of whom there are to be seven, are to be "judges of the law and facts in the Trial of a clergyman."

Going a bit more into detail, we commend to the serious attention of the diocese the various weighty matters presented for our consideration in the Addresses of the Bishop and Bishop Suffragan as they will be found elsewhere in this issue in extenso.

ADDRESSES AND RESOLUTIONS

On Tuesday afternoon an hour was set apart for the consideration of certain phases of our corporate diocesan work and wonderfully suggestive addresses were made by Rev. John R. Hart, our representative for religious work at the University of Pennsylvania; the Rev. Mr. Scofield on "Rural Work" (whose thoughtful and carefully prepared words on the subject should be widely distributed), and Archdeacon Phillips on "Work Among the Colored People." That

Services are being held regularly at Oxford under the direction of the missionary at Kennett Square, who will have supervision over all that section of the Convocation.

In this Convocation, as in the Germantown Convocation, our rural clergy are rendering great services, not only to the Church but to the State and Nation, through their leadership in community work.

At Sixty-ninth and Chestnut Streets we have purchased an acre of ground at a cost of \$7000. The site is the logical center of a growing settlement, numbering at the present time about two hundred and fifty families. Many of these belong to the Church. There is no doubt that in a short time this new mission will become a center of population. We have one conditional pledge of \$2500 towards the purchase of this lot and need about \$1000 additional so as to pay the purchase price in full. As soon as possible we will arrange to start services in the neighborhood and later to erect a temporary or permanent building.

Convocation of Norristown.

Since the last meeting of the Convention, the parish house at Gulph Mills has been entirely completed, paid for and dedicated.

In the Perkiomen Valley the old rectory of St. James' Church, which for many years has not been habitable, has been entirely renovated, a heating plant installed and it is again occupied as a rectory.

A fine memorial organ has been installed and dedicated in Washington Memorial Chapel, Valley Forge.

I will not enumerate the many other gifts and memorials that have been presented, as some of them are not yet ready to be installed. A more complete report will be made next year.

Convocation of West Philadelphia.

Hog Island.

Anticipating the erection of a number of houses near Hog Island, arrangements had been made to provide for the erection of a chapel, but the whole scheme of erecting several thousand houses has evidently been abandoned. In spite of the high cost of building material, if these new houses had been erected, it would have been necessary to provide a chapel in that community, as we could not shirk our duty to minister to the spiritual needs of the people.

Under the supervision of Archdeacon Phillips, and in consultation with the Dean of the Convocation of West Philadelphia, we have had a careful survey made of all the colored people living in the Elmwood District and are considering the best steps to take to provide proper pastoral care for the Elmwood section and Hog Island. This may eventually involve using St. Titus' Mission for our colored work and locating St. Titus' Chapel nearer to Hog Island, but no definite decision has yet been made.

CHURCH EXTENSION FUND.

Three calls have been made for the Church Extension Fund during the past year.

The first was divided between the fund for the parish building at Gulph Mills and the rectory at Darby.

The second was used towards the purchase price of the lot at Sixty-ninth and Chestnut Streets.

same evening, at a session entirely given up to Diocesan Missions, splendid presentations of actual accomplishments and possibilities for the future (if the necessary support can be assured) were made by Rev. Mr. Atkins, of Morrisville; Mr. Henderson on "Work Among Colored Men in Railway Camps" (a work which has assumed significant proportions in this diocese in the past few months and which the speaker had handled most efficiently), and the Rev. Elliot White on "Work Among Our Foreign Population." The presentation of the report of the Board of Missions and the proposed budget for the ensuing year led to an animated and informing debate the echoes of which were carried over to Wednesday's session.

Of resolutions the most important was that pertaining to Prohibition. The full text of the resolution as finally adopted is printed elsewhere. There was, as was to be expected, a vigorous debate on the question (a notable speech in the affirmative being made by Mr. Francis A. Lewis) and the final vote—178-37—disclosed an overwhelming majority in its favor.

Another resolution of importance was that offered by Mr. Bonsall having to do with clerical salaries. This also will be found in another column.

(We have printed these two resolutions by themselves that they may receive from our readers the attention they deserve.)

DIOCESAN MISSIONS.

This, one of the most important phases of diocesan work, we are glad to say, received this year unusual attention at the hands of the convention. Both of the Bishops dealt with aspects of the subject in their addresses and the report of the Board was unusually full and detailed. The extent of the work and the progress being made is evidenced by the steadily mounting budget called for annually. For the current year the amount of the apportionment was fixed at \$40,000 and for 1919 \$50,000. (This increase of \$10,000 is based upon the new calls which will be made upon the Board because of an increase in population due to the creation of new war industries, the necessity of increasing salaries, the payment of pension premiums, the addition of at least \$600 for the salary of our worker at the University of Pennsylvania, etc.)

Approval was given to the action of the Board looking towards its incorporation by charter.

The report of the Committee on the Pension Fund was most interesting. It revealed the fact that fully 90 per

The third, issued a few weeks ago, was towards the fund for building a parish house at Drexel Hill.

I would call the attention of the Deputies to the Convention to the fact that this Church Extension Fund (which brings in for each call about \$1700) is the only fund available to the Bishops of the Diocese for Church Extension. At times special individual gifts are made for this purpose, but this is the only Diocesan Fund on which we can rely. If the communicants of the Diocese were generally informed about the Fund and took an interest in it, we should be able to materially increase the receipts.

These Church Extension calls are made not more than three times in a Convention year and those who pledge agree to pay a definite amount in answer to each call. The calls state the purpose for which the money will be used and give some information about the lot to be purchased or the progress of the work at the Mission where a building is to be erected. Pledges can be given in any amount from \$1 per call up.

Many of them are for \$5, \$10 and a few of them for \$25 and \$50, and not many for \$100.

Blanks have been provided at the Secretary's desk for those who desire to pledge for this object.

It will be our policy during the War to erect only those buildings that are absolutely needed and inasmuch as all building projects will have the approval of the Bishops, the Convocation or the Board of Missions, the Diocese can rest assured that when they are asked to contribute, it will be because there is an imperative need. It is likely that most of the Church Extension calls during the War will be for the purchase of new sites or to aid in projects that have already been started.

THE DIOCESAN APPORTIONMENT.

I want to say a few words about our Diocesan apportionments; that is, the apportionments for missions in our own Diocese. This apportionment is made by the Convention to each parish and mission in proportion to its giving ability. This fund is used to pay the salaries of the missionaries in the Diocese, of which salaries each parish and mission pays its pro rata share. The *Convention* and not the *Convocation* decides this apportionment. What the Convocation does is to appropriate to the missionaries within its limits, such sums as it may approve of the allotment made to the Convocation by the Board of Missions.

The apportionment for the salaries of our Diocesan missionaries should be considered from a Diocesan and not from a Parochial or Convocational standpoint. Some clergymen have told me that they do not approve of a particular grant made by the Convocation, but it should be manifest that the disapproval of a grant made by a *Convocation* is no excuse for failure to pay the apportionment fixed by the *Convention of the Diocese* for the salaries of its missionaries. The failure of any parish affects the missionaries' salaries throughout the Diocese. A very serious condition confronts the Board of Missions, due to this failure, as in the eight months ending December 31st the deficit amounted to over \$7000. This means that many parishes paying their own rectors fairly reasonable salaries (and in many instances large salaries), have not paid their apportionment for the meager salaries of the mission-

cent. of all the assessments were being paid promptly.

The report urges diocesan action where the parish or mission is unable to pay the pension assessment. Its words on this point are so well said we quote them in full:

"We affirm that it is the duty of the Diocese to see that the pension assessment is paid for all of the clergy who labor in the Diocese. If a parish or mission honestly cannot pay the assessment, the Diocese should pay it for that clergyman. The fund is designed to afford pension protection to every ordained man. If a single ordained man is without pension protection, the system fails of its full efficacy as intended by the Church.

"Furthermore, the Trustees expect the Diocese to secure for its non-parochial clergy the benefits of the fund, by either persuading them to pay their annual premiums of \$90 each per year, or by arranging to pay it for them. The point being that the assessments must be paid for every clergyman, or the fund cannot grant him a pension. Yet, if he arrives at old age, still more, if he dies and leaves a widow and no support is provided, scandal attaches to the Church. The world only knows that a clergyman of the Episcopal Church, or his widow, is abandoned by the Church. The world will not listen to any explanation. The Pension Fund is powerless. The Diocese must avert the scandal."

After a vigorous discussion of the subject, the convention again refused its consent to the proposed merger of our Christmas Fund with the Church Pension Fund.

The report of the Commission on Social Service will repay careful reading. It reveals the intelligent interest that our Church is taking in the things that have to do with the community life and well illustrates the usefulness of such a commission in the way of suggestion and advice. The \$600 allowed this commission seems a small sum relatively in return for its possible accomplishments for the diocese. (It is not altogether creditable to the diocese that, after voting that a certain amount should be asked from the parishes, the treasurer's account should show that barely 50 per cent. of it had been paid in.)

One of the weightiest reports presented to the convention dealt with the subject of recruits for the ministry, a matter which war conditions have brought very much to the fore in every religious communion of our land. It is a hopeful sign that this matter is being given the study and attention amongst us which it de-

aries of the Diocese. My brethren, these things ought not so to be.

In our apportionment for General Missions, we feel a Diocesan responsibility to see that the missionaries' salaries are paid. It is not too much to ask that we shall also feel a Diocesan responsibility for the payment of the missionaries *in our own Diocese*, and by some this responsibility is shirked or overlooked. I am persuaded that this is from lack of consideration of the principle involved and that when it is called to the attention of the clergy and deputies, it will be remedied in every instance. The salaries of our missionaries are low—entirely too low for present conditions and the high cost of living. The least that we can expect is that every parish and mission in the Diocese will pay its apportionment promptly so that the missionaries shall not be behind in their meager salaries.

In this hour of the world's crisis, when called upon to make many sacrifices, let us not forget those of the household of faith, but rather as the great Apostle counsels, being ready to sympathize, willing to communicate, lay up in store a good foundation against the time to come.

serves. We bespeak for this report the attention of the entire diocese. It is to be widely circulated and, by order of convention, is to be read publicly to the various congregations in place of a sermon. This coming winter we hope both the Clerical Brotherhood and the Church Club will include the subject in the list of topics so that its various phases may be fully discussed.

The elections at the convention consumed but little time. For the most part present incumbents were re-elected without opposition. The vacancy on the Standing Committee occasioned by the resignation of Rev. J. Andrews Harris, D. D., was filled by the choice of Rev. L. C. Washburn, D. D. To vacancies in Deputies to the Provincial Synod Rev. Henry M. Medary and Charles E. Buery, Esq., were chosen. James W. Bayard, Esq., was elected as Chancellor. Rev. A. J. Arnold was appointed to fill a vacancy in the Trustees of the Diocese.

For a detailed account of the doings of this interesting and efficient convention our readers are referred to the Journal. B. S. S.

A PRAYER*

Lord God of Nations and of Hosts: we come to Thee as the God of Battles and ask Thy aid and direction that we strive successfully for a just and a permanent peace which, with Thy divine blessing, may when consummated end all wars forever. Thy prophets in ages past have foretold the final reign of love and righteousness, when men shall learn

* Used by the Bishop of Harrisburg at the meeting of the League to Enforce Peace, in Philadelphia, May 11th.

war no more and when they shall not fight or kill in all Thy holy mountain; when spears shall be beaten into pruning hooks and universal peace shall overflow the world as the waters cover the sea. It is to aid in bringing to pass that holiest dream of all dreams that we are met today in Thine divine presence. By personal effort and self-sacrifice we would hasten the day when the wolf and tiger nature in men's hearts shall be exorcized forever, and in truth and mutual trustfulness the spirit of a little child shall lead them.

We believe it is right to war when we war for the right. We believe this present conflict is a holy crusade entered upon by our beloved country with unselfish devotion, with great reluctance and searching of heart. We feel that it was in obedience to Thy call we took up the gauge of battle. Led by the two great commandments of the law, love to God and love to man, we could not refuse to join the allied ranks and give up our sons and brothers, pledging all our worldly possessions at the call of duty, to righteousness and to our race. God help us having put our hands to the plow not to turn back, content with anything less than complete vindication of justice and full freedom for mankind the world over. Let us honor most that nation or individual who serves most, and make us brave and self-denying to refuse any premature peace which is to be purchased by the loss of honor, plighted word, or any helpless nation's liberty. Bless our soldiers, sailors, marines and government representatives on the sea or in foreign lands. May they return to us when the war is over, strengthened and disciplined by drill and comradeship to lead us to greater fraternity and closer partner-

ship, socially, politically and industrially than we have ever known, so that injustice and inequality being done away, the only battles of the future will be those of individuals with their own hearts in overcoming selfishness and weakness.

O God of our fathers: make us worthy of our sires; mindful of the past; awake to the present and prepared for the future. Do Thou, the God of Justice, make equity and fair dealing prevail between man and man so that our country and the world may enjoy a lasting harmony with brotherly love and co-operation, resting on the best and surest foundation of Bethlehem's angelic proclamation, "Peace on earth, to men good will." All this we ask through and for the sake of our Lord and Saviour, Jesus Christ. Amen.

CONVOCATION OF SOUTH PHILADELPHIA

A resolution to the effect that "the ratification of the Federal prohibition amendment be aided to as speedy a consummation as possible in the State of Pennsylvania" was passed with great enthusiasm at a meeting of the convocation of South Philadelphia held Monday afternoon and evening of April 22d. The Rev. Floyd W. Tomkins, D. D., the Dean, presided. The meeting was of great interest. The Rev. H. C. McHenry announced the raising of \$1300 during Lent to repair the roof of St. John the Evangelist's Church. The work of the new Mission of the Transfiguration in the extreme southern section was discussed. The members of the Woman's Auxiliary of the Convocation are raising funds for a new church building for this mission. The work among the Jews is progressing so favorably that the Convocation decided to appeal to the Diocesan Board of Missions for a woman worker to assist Mr. Zacker, the missionary in charge, who is himself a Jew. The Rev. T. D. Malan, rector of the French congregation of St. Sauveur, reported a large increase in candidates for confirmation.

Three addresses were made after the supper. Mr. Robert Dripps, at one time Director of Public Safety, spoke on the reform work in South Philadelphia, and the problem created by the increased number of soldiers and sailors was spoken of. The Rev. H. C. McHenry brought out the need of reform work in this community. The Rev. J. M. Niblo, vicar of St. Michael's Chapel, where the meeting was held, spoke of the growth of the work of the chapel and of the methods used in the reformation of those addicted to the use of liquor.

In Memoriam



For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Alleluia.

The Rev. C. George Currie, D.D.

Dr. Currie, a retired presbyter of the diocese, entered into rest on the morning of Easter Day in the eighty-fourth year of his age, at his residence in Chestnut Hill. After a rectorship in the sixties and early seventies in Baltimore, where he made a notable name for himself as one of the commanding preachers of our communion, Dr. Currie came to Philadelphia in '72 to succeed the late Bishop Howe, of Central Pennsylvania, as the rector of St. Luke's Church. For fifteen years he remained in this, his last regular charge, honored and beloved as preacher and pastor. Upon his resignation in '97, Dr. Currie resided for some years abroad and, on his return, made his home the last few years of his life in Chestnut Hill. A man of marked intellectual gifts and a most gracious personality; a clear thinker and eloquent preacher; those who were privileged to share his acquaintance found in him an inspiring and devoted friend. He was one of those men who never grow old. Even when he had passed the four score years he was interested and alert in the problems of the day, as eager to learn as in the vigor of his earlier years he had been apt to teach. One who knew him well in these later years writes: "Those of us who knew him best will miss him most." S.

Rev. James Clayton Mitchell

Death claimed another of our clergy during Holy Week in the person of the late rector of Calvary Church, Germantown, the Rev. James Clayton Mitchell, at his residence in North Wales. The deceased, who was in his fifty-second year, was a Philadelphia boy, the son of Mr. and Mrs. James E. Mitchell, prominent in the church and social life of the city. Mr. Mitchell was graduated from the University of Pennsylvania in 1889, and from the General Theological Seminary in 1892. He was ordained Deacon by Bishop Whitaker in 1892 and priested by Bishop Nicholson the following year. From 1892-'97 he served as curate to Dr. Harris at St. Paul's, Chestnut Hill; from 1897-'07 was rector of Trinity, Hoboken, N. J., and until 1914 rector of Calvary, Germantown. A serious breakdown in health compelled his resignation after an extended leave of absence. On his return the following year for a few months he acted as missionary at Holy Trinity, Lansdale. He was an untiring worker and eminently

successful and greatly beloved. He had a prominent gift for Sunday school work and in pastoral visitation. He was one of the Trustees of the diocese. He is survived by a widow.

Rev. Edward James McHenry

The news of the sudden death on Easter Day of the rector of the Church of the Holy Comforter, Forty-eighth street and Haverford avenue, was a great shock to his parishioners and friends in the diocese, few of whom even knew that he was indisposed. His illness, the immediate cause of his death, was but of brief duration, was aggravated in consequence of an accident of several years ago, from the full effects of which he never fully recovered. Mr. McHenry was a native of Easton, Pa., a graduate of Lafayette College and the Philadelphia Divinity School, Class of '94. After his ordination to the diaconate he served as missionary in the diocese of Central Pennsylvania and for several years was rector of St. David's Church, Scranton. Since 1903 he had been rector of the Holy Comforter, a resume of his successful ministry under most difficult conditions having been given in the last number of the CHURCH NEWS. Mr. McHenry had for several years acted as the diocesan correspondent for the *Living Church*, his last communication to which was the pen notice of the death of his friend, the Rev. J. C. Mitchell. He is survived by his widow, two daughters and four sons (all in active war service) and his brother, the Rev. H. Cresson McHenry, of the City Mission. His death leaves a void in our clerical ranks which will not easily be filled.

Rev. T. William Davidson

This widely known clergyman entered into rest on Ascension Day after a long illness. Mr. Davidson was for many years a most efficient member of the clerical staff of our City Mission and as chaplain at Moyamensing Prison and the Eastern Penitentiary had rendered notable service. He was also particularly interested in the Consumptive Home at Chestnut Hill. For long he had been the secretary of the diocesan Board of Missions. He had also been for many years the diocesan correspondent to one or another of the church papers, of late years of the *Southern Churchman*. Mr. Davidson was born in Manchester, Eng., but was brought to this country by his parents in infancy. He served in the Civil War and for a time engaged in business. Becoming a candidate for Holy Orders he was graduated from the Philadelphia Divinity School in '72. He is survived by his widow.

A man of fine spirit and consecrated to his chosen work, Mr. Davidson endeared himself to all who were privileged to know him. He leaves behind a wide circle of friends who mourn his loss.

William Master Camac

William Master Camac, noted architect, died suddenly afternoon of April 18th, in his apartments at the Aldine Hotel.

Mr. Camac was born in Philadelphia August 15, 1852. He was educated by private tutors and in the Episcopal Academy and the University of Pennsylvania, but left college to go abroad. For two years he traveled through France, Italy, Greece, Turkey, the Holy Land and Egypt.

Returning to America, he re-entered the University of Pennsylvania. He graduated in 1872. He took up architectural work and was associated with the firm of Furness, Evans & Co., with whom he remained for more than twenty years.

He was a member of the University Club, a vestryman in St. Mark's Church, vestryman of St. Timothy's Church, Roxborough, and an incorporator and one of the founders of St. Elisabeth's Church. He also was vice president of St. Martin's College for Poor Boys and a member of the board of the Pennsylvania Institution for Instruction of the Blind. For several years he served on the Philadelphia Board of Education.

The original ancestor of Mr. Camac in this country was Turner Camac, who came from Greenmount Lodge, County Louth, Ireland. One branch of the family went to India, and there is in Calcutta a street named Camac as there is in Philadelphia.

Grace Falkner

The gifted daughter of the late rector of Christ Church, Germantown, the Rev. Dr. J. Blake Falkner, died at her late residence, 4408 Locust street, Philadelphia, Wednesday, April 17.

Miss Falkner was well known in literary circles, and was also engaged in social service work, principally in the Italian district. She was secretary of the Board of Managers of the Society for the Employment of the Poor, Seventh and Catharine streets. Miss Falkner was active in the Philomusian Club.

She is survived by a sister and two brothers, Mrs. Charles Henry Arndt, Francis B. Falkner and Roland P. Falkner.

Miss Falkner wrote under the pen name of "Deborah Franklin." The funeral services were conducted at the Church of the Saviour, West Philadelphia, Saturday, April 20th, the rector and the Rev. Dr. Yerkes officiating.



JOSEPH F. COVERT.

Joseph F. Covert

On March 27th an official message was received stating that on March 22d Joseph Francis Covert died in a Naval Base Hospital, "Somewhere in France," and that he had been buried with the rites of the Church.

Joseph F. Covert was born in Selins Grove, Pa., on June 6, 1890. He was a member, and for seven years organist, of All Saints Episcopal Church of that town. Five years ago he came to live in Philadelphia and became a regular worshipper in St. Stephen's. In May, 1917, he volunteered in the Episcopal Hospital Unit, and after serving for some months at Allentown, Pa., and Camp Mills, L. I., he was sent to France and stationed in a Naval Base Hospital.

Only a few hours before the arrival of the cablegram announcing his death, a letter was received from him stating that he had been on field duty, and had just come in from a fifteen-hour watch. It is not within the power of any man to make a true record of a man's life. God alone can give a just judgment. But I would bear witness to the singularly loving and gentle character of my young friend. There was something about his kindly smile and earnest hand-clasp that left me with the conviction that he thought more of "being" an upright man than of "seeming" to be one.

"I cannot say, and I will not say

That he is dead.

He is just away!

With a cheery smile

And a wave of the hand

He has wandered into an unknown land
And left us dreaming how very fair
It needs must be, since he lingers there,
And you—oh, you, who the wildest yearn
For the old-time step and the glad re-
turn

Think of him faring on, as dear
In the love of There, as the love of
Here.

Think of him still as the same, I say,
He is not dead—he is just away.

—James Whitcomb Riley.

Orville S. Kidwell

Our first loss of life has come and the Service Flag of the Holy Apostles' Church has its first gold star upon it.

Sergeant-Major Orville S. Kidwell, Field Remount, No. 301, formerly a bugler of the First City Troop, died of scarlet fever Thursday, February 7th, in the base hospital at Camp Johnson, Jacksonville, Fla.

Sergeant-Major Kidwell was twenty-seven years old. In civilian life he was a clerk for the Philadelphia Savings Fund Society, Seventh and Walnut streets. He had served three years with the First Regiment, N. G. P., before joining the First City Troop, almost on the eve of the troop's departure for the Mexican border.

Sergeant Kidwell went to Camp Hancock with the First City Troop. He was transferred to the remount station at Augusta, where he was promoted to sergeant. His wife went to Augusta to

live while the Pennsylvania division was encamped there.

Before her marriage Mrs. Kidwell was Miss Florence Dunbar.

At the Sunday morning service following the death the rector interrupted the regular order of service, after the second lesson, and while the nation's flag was held by an enlisted man, with two of the Vestrymen, one on either side, acting as color guard, read in an intense silence prayers for those in affliction, for the nation and for victory, then the Creed was recited as an affirmation of faith and trust in God. It was a heart-gripping moment, the congregation was deeply stirred, and at the end of the prayers there were not many dry eyes. The funeral service was held at the home of Sergeant Kidwell's parents on Tuesday, February 12, the Rev. Wm. S. Neill officiating.

The deepest sympathy of the clergy and the people of the church go out to the stricken and bereaved family. May they come to know through their sorrow a more intimate and tender companionship of Him who said, "Greater love hath no man than this that a man lay down his life for his friends."

G. H. T.

Silas L. Schumo

At a meeting of the Vestry of the St. Barnabas Church, Third and Dauphin streets, held January 20, the following resolutions were unanimously adopted.

Resolved, That in the death of Silas L. Schumo, St. Barnabas Church has suffered a severe loss, and the vestry of St. Barnabas Church has lost one, who in all the many years that he was a member of that body, was ever faithful in the discharge of his duties and loyal to the Church of which he has been so long a member. He was ever ready to respond to any calls made upon him, and his presence will be sadly missed by all with whom he came in contact.

Be it further resolved, That we express to his beloved wife and family our deepest sympathy in this hour, that our Heavenly Father, who in his divine wisdom, has seen fit to take from our midst one so dearly loved and respected, may give them strength to bear up under this great sorrow.

WM. H. INGRAM,

Secretary.

January 23, 1918.

Memorial to Wm. Burling Abbey

At a regular stated meeting of the Board of Missions held in the Church House, January 14th, 1918, it was unanimously adopted by a rising vote:

"In the death of Mr. William B. Abbey, Treasurer of the Convocation of South Philadelphia, the Convocation as well as the Diocese loses an

earnest worker, a devout Christian, a capable and efficient officer. His management of the financial affairs of the Convocation was admirable, and at each meeting his report clearly and concisely told where we stand. His gracious manner, his kindness, and his readiness to serve, drew to him in close friendship all who knew him. The clergy of St. Elizabeth's Church can testify as to his fidelity in all the affairs of that parish. We, of the South Convocation, testify to Mr. Abbey's loyalty to Christ and the Church, and we thank God for his services, for his friendship and his faith."

Memorial to Rev. E. J. McHenry

At a meeting of the Vestry of the Church of the Holy Comforter held April 10, 1918, the following minute was ordered placed on the parish records and a copy sent to the family of our late Rector, Rev. Edward James McHenry, conveying to them our heart-felt sympathy for the great loss sustained by us all on Easter day.

Our late Rector's sterling qualities were recognized by all with whom he came in contact. His devotion to the Parish was a matter of favorable comment both within and without the Parish. His sole ambition was for the spiritual uplift of the community and in this he was very successful. He thought of and worked and lived for others, never sparing himself when duty called. A staunch churchman, yet never narrow nor bigoted. Big-hearted, a loyal friend, very sympathetic, a very present help in time of trouble. His memory will ever continue green in the hearts of all who loved him and to whom he ministered with so much self-sacrificing devotion.

We mourn our loss, but thanks be to God who gave him the victory on Easter day!

THE VESTRY,
Church of the Holy Comforter.
Geo. V. Robertson,
Secretary.

Memorial to Rev. J. C. Mitchell

At a meeting of the Vestry of Calvary Church, Germantown, held on April 3, 1918:

It was resolved that the following minute be entered on our records and a copy sent his wife and to the church periodicals. "During a period of seven years the Rev. J. C. Mitchell earnestly and faithfully served us. His term of service will always be remembered on account of the new baptistery and the stone work in the chancel, both of which were the direct result of his deep enthusiasm for the decoration of the church and his ability to inspire

in his congregation a like enthusiasm. But Mr. Mitchell will especially be remembered among us on account of his simple Christian character; nobody who came in contact with him could help being impressed with the unalloyed spirituality of the man. This was equally obvious both to the younger members of our congregation with whom Mr. Mitchell always had a peculiarly intimate relation, and also in those cases where illness and death brought sorrow close to our doors. Many a member of our congregation will remember with gratitude the sympathy which Mr. Mitchell both felt and showed on such occasions.

"It was with deep regret that some months before his resignation as Rector in 1915, the Vestry cheerfully granted him a long leave of absence, feeling as they did that his condition was a serious one and that he required a long rest. It was with equal regret that upon his return from California we learned that he felt unequal to resuming the cares of the parish, and had decided, very unselfishly, to resign his charge in order that the burden of the parish might be carried on stronger shoulders. We had hoped that his withdrawal from the heavier responsibilities of a clergyman's life would enable a restoration of his health, but this was not to be, and on March 26, 1918, he passed to his last rest. We could wish that all of us might be as well prepared to meet that solemn moment as he."

ST. ANDREW'S, STATE COLLEGE, PA.

One of the objects included in the "Diocesan Budget" is the support of the work at State College, the expense of which is divided between the five dioceses in this State. The following letter from the Priest in charge of the work there will therefore be of interest to the people of this diocese.

St. Andrew's Episcopal Church,
State College, Pa.

April 18, 1918.

The Rt. Rev. P. M. Rhinelander,
Philadelphia, Pa.

My Dear Bishop:

I am writing to give you a brief report of the work at State College.

I arrived at State College the first of November, and found that all the Church work had been allowed to await my arrival. The first thing was to get it organized.

The Brotherhood of St. Andrew had three active members, and Professor Frizzell as director. We have since built it up into a strong working force of splendid young men who are *not afraid* to tackle any kind of hard work. They are making themselves felt, not only in the Church, but in the college. The num-

bers attending the Church services has increased about three to four hundred per cent., though we still have many of our Church boys to win to loyalty. Large numbers of the men make their Communion regularly.

My idea is to teach them that the Church is the one great contributing factor in the spiritual life of the college. That Christianity must be a dominating factor in the life of the college and also in the State. I do believe that the Church boys are going to give to the college the thing that it most needs, a clearer spiritual vision. They enter into the college politics, with larger democratic ideas, and with the determination to have clean politics in college. Only one step further and they will carry these ideas into the State. Some of them are even now willing "to stump" the State for prohibition and for ratification of the Amendment.

On Easter Sunday evening they presented in the College Auditorium the Old York mystery play, "The Resurrection," before an audience of over twelve hundred students and townspeople.

Yours very sincerely,
GEO. E. ZACHARY.

UNITED OFFERING PRESENTATION

Representing gifts by the members since November last, \$9015 was the amount of the fourteenth annual presentation of the United Offering of the Woman's Auxiliary, given at a service in the Memorial Church of St. Paul, on April 25th. The Bishop of the Diocese was the celebrant, and the Rev. Joseph H. Earp, rector of the parish, preached the sermon. The Women of the Church, with their United Offering, were called "the women of the second mile." At the close of the service the Bishop, in announcing the amount stated, said that the total of the United Offering for the diocese since November 1, 1916, is \$24,800. At Detroit in 1919 it is aimed to present \$60,000. After the close of the service Mrs. Ralph H. North, the United Offering diocesan treasurer, held a meeting of parish treasurers, and a plan was adopted for a summer drive to enlist the interest of more women. Each present member is to try to get two more between June 1st and October 1st. Mrs. H. A. Pilsbry, educational secretary of the Diocese, called together at the same time representatives from the parishes of South Philadelphia and organized an interparochial meeting for a sample session of a mission study class on Bishop Rhinelander's book, "The Gospel of the Kingdom," to be held on May 8th. Arrangements were also made for parish classes for spring and summer.

Sermon of The Archbishop of York in Christ Church

Palm Sunday Morning

Greeting by Bishop Rhinelander

There is no more fitting place for our welcome to our distinguished visitor than this historic church. No doubt there is a striking contrast between the glorious York Minster and this Colonial Parish Church, now left isolated, by a shift of population, in the midst of a purely commercial district.

Some day, perhaps, when our faith is strong, we too shall start Cathedral building, but, meanwhile, it is here in Christ Church that we find ourselves peculiarly sensitive to deep spiritual influences and emotions and are prepared to see new visions and to set them to new tasks.

There is another contrast no less striking. This Church is vividly associated with our Revolutionary days. Here our Revolutionary leaders came; here they prayed; from here they went forth to declare and make good our independence. Today Christ Church of the Revolution has become Christ Church of the new alliance—of an alliance destined, I believe, to be more close and vital than any other alliance in all history, between two nations in a common cause.

This indeed seems a sharp contrast. And yet in reality what could be more natural and more clearly in accord and with God's will? For, in our Revolutionary days, though we were fighting against Englishmen, we were none the less fighting for ideals which England herself had taught us to hold more dear than life itself—ideals of liberty, righteousness and justice, for which the very name of England stands; for which we stand at England's side today, and, please God, shall stand for all the days to come.

So we freely pledge to our honored guest and visitor as swift a sympathy, as keen a will, as he could find at home. Indeed our home is his as his is ours. The noble spirit, the measureless sacrifices, the undaunted courage of his people, we are resolved, with God's help, to emulate.

We are with England in this war till victory is won, no matter what victory may cost. And after victory we shall be with England still, keeping the world at peace.

It is then with profound thankfulness and with a very moving sense of the thrilling significance of this occasion that, in this place and at this very hour of the great battle now raging for our common liberties, I welcome in your name and in the name of those you represent, His Grace, the Right Honorable and Most Rev-

erend Cosmo Gordon Lang, D. D., Archbishop of York.

Sermon of the Archbishop

My text is the ninth verse of the ninth chapter of the book of the Prophet Zachariah: "Behold thy King cometh unto thee."

The voice of the eighty-ninth of a long line of archbishops who have ruled the Church of God, in a city where Roman emperors were proclaimed and lived, and which echoed to the tramp of Roman legions, and which is associated with every stage of the long struggle by which our race has achieved its freedom, is, indeed, the voice of Old England to speak to you today, in the heart of a city, which still in so singular a measure embodies the spirit to which this new world was dedicated. This is, indeed, a day which touches the mystic chords of memory. I cannot forget that for this church one of my predecessors consecrated that good old man whose body rests beneath the altar there, the first Bishop of Pennsylvania. I cannot forget, as the Bishop, in his words of most cheering and strengthening welcome—has reminded me, that in this church the fathers of your Constitution confided their liberties to the guidance and blessing of Almighty God.

On my way hither I passed the Hall of Independence, where that assembly, strong, sober and God-fearing, met to give to this country the constitution which you prize as you prize life itself. And with all these memories and associations crowding around our minds and hearts, we assemble at a time when we cannot but remember with even deeper feelings, that this common heritage of liberty which you took (and which we ought to have given) but which is forever ours, is now in danger, and we are here representing these two great nations, brought together at the beginning of this twentieth century to defend the heritage which their fathers bequeathed to them in trust; and the day on which we thus assemble is one of which it may be said that it marks the essential crisis of this tremendous struggle which has been wearing the hearts and energies of my people and the people of France for three and a half years, and into which you are now throwing all your energies and hopes.

As we meet in the peace of this old fashioned church, those who are fighting for the ideals of liberty which it breathes, are locked in the deadly embraces of the foe. They are holding

against this terrific onset everything for which our fathers wrought and toiled and prayed. We almost hold our breath from hour to hour, as we await the tidings of this tremendous conflict on which the future advance of civilization may depend. Must there not arise from this church, with all these memories and associations, to which the Bishop has given voice, a passionate pleading that these men, who are holding our liberties with their own lives, may have strength to endure and to prevail. Must there not also arise a firm and steadfast resolution, not unworthy of the iron will of the fathers of liberty, who here worshiped their God, that whatever may be the issue of these tremendous days, this people, with all its strength and power, will neither flinch nor fail to help us to carry on the conflict that will bring the nations of the world to freedom and to peace.

I can not forget that these men who, as we are here assembled, are facing destruction and death, are my own fellow-countrymen. I have lived on the very scene of this battle with the generals who are commanding these forces. I have spoken to thousands of the men who are now standing in this deadly breach, and among them are many who are knitted to my heart by the deepest and most sacred ties. You will understand, my dear people, that on such a day, I would rather be alone, and think and pray, than speak in public, for the thought that these men, my fellow-countrymen, whom I love, may be at this moment mowed down in sacrifice and death, must needs rob my words of much of the strength and force which otherwise they might have.

But nothing has yet occurred to daunt our faith and hope. Everything that has happened I know is in accordance with expectations and plans. There is no reason why we should doubt but that the same bravery, and, I will dare to add, the same Divine suffering, which in the days of the first onset of this massed force at the Marne and at Ypres, resisted and held fast and secure the fortunes of a free civilization, will still stand steady and prevail.

But, after all, the ultimate strength which stands behind these gallant men is not the strength of the positions prepared by them, to which they may fall back, and exact their full toll of punishment as they go. The ultimate strength which stands behind them is the spirit and the fortitude, the determination of these two nations, now

uniting in this great endeavor. And if it be true, as I think it is, that we are entering the week which will mark not only the crisis of the passing of brave men, but also the crisis of this great struggle for the peace and freedom of the world, must we not needs feel, all of us, the need of the arrival of some new, supreme, conquering power which can revive our faith and enkindle our hopes, which may in my nation give us strength to endure, and in yours the determination to give all that you are and have in the service of the spirit which gave you birth?

Can we see, amid all the clouds of anxiety which surround us, can we see the coming of any such supreme, uplifting and conquering power? The day on which we meet gives the answer. It is Palm Sunday, and Palm Sunday recalls our mind to the one supreme figure in history, to the Son of Man, who has in this week entered the crisis of his passion, and through apparent disaster, death and defeat, bore triumphantly upon the royal strength of his will the peace and the freedom of mankind; and the voice of Palm Sunday to us, in this moment of inevitable anxiety, to us in our need of some new power to strengthen our faith and steel our fortitude, Palm Sunday says to us, "Behold, thy King cometh unto thee."

He did not, indeed, ride in royal pomp when He was here among us these nineteen hundred years ago, yet even then, though alone and solitary, and doomed to death, there was about him a royal majesty, and one of those who thus beheld him, riding so meekly into the city of Jerusalem, lived to see him in a vision, the same figure, riding upon a white horse, "faithful and true; and He in righteousness doth judge and make war," even followed by the hosts of heaven, riding upon white horses; and still in the midst of our humanity, but in the heart of us, there is this kingly presence and spirit, which enters men and fortifies their wills, uplifts their faith, and strengthens them for all true resolves and ideals, and gives to them, if they will open their hearts to receive it, the strength and power of his kingly presence.

Can we dare to believe, we men and women of this generation, in what is, let us never forget, a mere critical time than that which any of our fathers faced, can we dare to believe, with the call to us, as it is this week, calling us to unknown struggles and sacrifices, can we dare to believe that this kingly power is about us? It is a question not to be lightly answered. It behooves those who would try to answer it, to remember the words, "Thou shalt not take the name of the

Lord thy God in vain." And yet I will dare to say that there is a deep and true sense in which we may claim that in our cause, and with our cause, and behind our cause, there is this kingly presence and this kingly power. For, in the first place, the spirit which was arrayed against Him, is the spirit which is arrayed against us. It is the spirit of self-will, self-assertion. God forbid that we should say that your nation and mine had never been guilty of the sins of this spirit. It was, indeed, fitting that this morning we should gather, under the guidance of the Bishop, to do an act of penitence, for it is, indeed, our penitence, our willingness to acknowledge the misuse of all the freedom and peace that have been given us our readiness to acknowledge how often in every sphere and department of life we, too, have been guilty of self-will and self-assertion. It is this very penitence that proves that we do not owe allegiance to the spirit which is uppermost in our foe. The only thing, and I use the word advisedly, the only thing about the spirit of our enemy, is that it has claimed that the will and power of self-assertion, which can command equal might, carries with it its own right and justification. It says to the spirit which, even when we have fallen under it, our conscience has recognized to be evil, it says to that spirit, "Be thou my leader, my guide." It is embodied, expressed, justified and fashioned as the very spirit to which the whole nation owes its allegiance.

Therefore, we may feel, I dare to say, we may feel that, in spite of our sense of unworthiness in not meeting that spirit in the only way in which it can be met—for it is impervious to any other appeal but the strength and force which we can bring to bear against it—we have in our midst the kingly power which has in this week gone forth with the words in his heart, "Now is the judgment of this world. Now shall the princes of this world be cast out."

And, secondly, may we not, with all humility, yet with all sincerity, claim that the purposes and ideals, which these people sincerely desire and for whose place and permanence in the world they are now offering these sacrifices, are in accordance with the mind and the spirit of the Christ? Can any of us doubt but that the world would be a better place if these ideals prevailed, than it would if this restless, irresponsible and masterful spirit were to lay its hand upon the nations of the world? There are times when we need to have the courage of our faith, and it seems to me that this is a time in which we should be wanting, not in humility, but in the courage of our faith, if we did not dare to

bring these ideals before the King and Lord of all men and claim them as his own.

There was a time in the life of that great citizen who, more than any other, represented in his soul and sustained by his voice—the spirit of American democracy—Abraham Lincoln—when he felt the need of such a simple and sustaining faith. You may remember his words, in which, in a private paper, he expressed it to others, the moment when he was realizing his loneliness in the midst of the great struggle of the civil war. "I see the storm coming, and I know that His hand is in it. If He has a place and a work for me, and I think He has, I believe I am ready. I am nothing. The truth is everything. I know that I am right, because I know that liberty is right, for Christ teaches it, and Christ is God."

Simple, straight, manly words. I see no reason why we should not, in this essential crisis, make them our words, and yet, my dear people, I have no sooner said these words than I remember that it is not by words that we shall bring ourselves, our nations, and the men who are fighting for us, and our cause, within the compass of this kingly power of the Lord Christ. It is not by words, it is only by wills, that we can make His presence ours and claim His help and power. Only in so far as our wills are rising to the level of our ideals, only so far as we here and now are dedicating ourselves, in our own lives, to the principles for which our brethren are fighting, that we can hope for the strength with which we can win victory over our enemies. Our strength can only be the strength with which we are winning victory over ourselves. We claim to stand for the supremacy of moral right. You have entered this war because you became convinced that when it was a question of moral right you could not, and you dare not, stand aside for anything. That was your verdict. Nothing in business, or prosperity, or success, can justify tempering with moral right. Then does not the claim lie upon each of us, in the world of our own soul, in all our business, in all our politics? The claim of moral right must be regarded as supreme. We claim to be standing for freedom, for the principle that every man is an end in himself, and not a means for the advantage of others. Then if we hold that claim upon our lips, must we not hold it here and now, by saying that there is nowhere in the land any class whom we may exploit for our own profit or advantage? That we are eager and anxious that every man in our community and most of all, the poorest and the weakest, should be enjoying

not merely a sufficiency of food and drink and house room, but the heritage which is his due in all that makes human life worthy of the God who gave it?

We claim to stand for the principle of fellowship, instead of the principle of self-assertion. Then must we not here and now be making the claim that we will suppress and dishonor all the antagonisms of class and party and interests within the State, and that whatever be our interests in politics, capital or labor, we will regard all we have and all we can effect, as belonging not to ourselves but to the Commonwealth, in the service of which our freedom is made perfect. My point is, that if we are to be sure that our cause is one into which we can bring the inspiration of believing that the royal and kingly power of the Lord Christ is in it and with it, then we must ask ourselves, "By making these great principles our own, are we giving them the allegiance not of our words only, but of our wills, our hearts and our souls?"

And, lastly, we shall be most sure of this presence and of this power, if we are striving to see this supreme moment of history as God must see it. Elsewhere and in other places I shall speak to you about the struggle as it concerns our national life and fortune. However, we are lifting up our eyes, and seeing in this tremendous crisis, that there must be involved in this great convulsion something vaster and deeper than the mere destruction of the menace of German power. There must be the destroying of an old world in order that a new and better world can take its place. He is in our midst judging and reproofing the sins of the civilizations which have forgotten God and the mind and spirit of Christ. He is in our midst showing us the reality of the rack and ruin that comes from the spread of self-will and self-assertion. It may be that only through such great armageddon as this could it have been brought home to the consciences of every nation that self-assertion means disaster, that the pursuit of material wealth and prosperity, even if it has all the resources of science to strengthen it, may rob a nation of all that is great and true, in its own soul; and if the Son of Man is in our midst, judging, He is also, as always, when judgment comes, in our midst calling us. He is bidding us to look up and see that the time of our redemption is drawing nigh. But this war, what is it that redeems it; what is making it great? This war is calling out everywhere a new spirit in the midst of our nations, the spirit which carries with it the promise of a better day. How impressive! How can any of us, who have gone through

it, forget how impressive the unanimity with which our two peoples when they had the choice of peace and prosperity, on the one hand, and war, and sacrifice and struggle, on the other hand, chose the path of difficulty rather than the path of ease, because they knew that not otherwise could they save their souls. How impressive! How can we ever forget the way in which in all ranks, and in all classes, men have been eager to spring to the service of their country. Young men have found a new simplification of their lives; they have put behind them all thoughts of income and prosperity, and have found new energies and simplicity of heart by offering their bodies and their lives in the service of their country. How wonderful that we, after these long years of a material civilization should be living in the midst of a community where men are dying for their brothers. May I read to you some words which have always seemed to me to express more than any others, the inner pathos and pity of this struggle in which we are engaged, and I read them because I desire, before I close, to recall to your minds and mine the deeds and words of these men who are now listening to the thunder of the cannon and standing on these battle fields. They are the words of one of our most brilliant scholars:

"There is one thought always by me, the thought that other men are dying for me; better men, younger, with more hope in their lives, many of whom I have taught and love. Christians will be familiar with the thought that men who love you are dying for you. I would like to say that now I seem to be familiar with the feeling that something innocent, something great, something that loves me, is dying, and is dying today."

Dear people, is it not wonderful that we should be living at a time when we are seeing that the powers that exalt and redeem and save a community are the powers that give us this faith in the supremacy of the soul? That shows us that the real test of life is not success, but the capacity for sacrifice that the real meaning of our existence here is that we should put ourselves at the service of our brethren. These are the things that are moving us now; these are the powers that are calling us. They have a source deeper and greater than ourselves. They are of Christ. And these powers are visible now, saying and uplifting us. And the message of Palm Sunday is "Behold, thy King cometh to thee."

If then only, my people, and yours, to the full height of our calling, if we can only make our best ideals our own, if we can only fill ourselves with

the spirit which is at this moment uplifting and redeeming our struggle, then, and then only, I will dare to say that there is in our midst the kingly presence and power of the Lord Jesus Christ; and if we can have this faith, and if we but bear the name of Christ and can sustain it with our fellows, then must we not bring into this conflict the thought that as the months pass it must develop in us a faith that cannot falter, a hope that can never be extinguished, a will that is to endure, because we say that our conflict is only a part of that great conflict in and through which Christ, in the midst of men, is preparing the way for his eternal kingdom?

(Quotation read.)

In this day of anxiety and intense emotion let us, my brethren, lift up our eyes and see our King coming unto us, and if we have the courage of our faith, and if we can keep that vision before our eyes, and deep-set within our conscience, then even in this time of darkness, sacrifice and sorrow we may dare to say each to his own motherland: "Rejoice greatly, oh, daughter of Zion. Shout, oh, daughter of Jerusalem. Behold, thy King cometh unto thee."

SERVICE FOR HOME UNIT No. 34

A service for the families and friends of Base Hospital Unit 34 (organized by our own Episcopal Hospital and now in active service overseas) was held at the Church of St. Luke and the Epiphany on Sunday afternoon, April 28th, with a congregation of over seven hundred in attendance. Patriotic hymns were sung with an elaborate musical programme. The rector, the Rev. David M. Steele, D. D., made the address. The service was held under the auspices of Home Unit 34, composed of about four hundred of the relatives and friends of those in the unit abroad, all gathered since January 1st. The Rev. B. S. Sanderson, the president, has one son with the unit and another in the national army. Committees for knitting and surgical dressings meet regularly each week at the parish house of St. James' Church. To date about \$1000 in cash and five large packing cases of knitted goods and surgical dressings have been sent overseas. Results that cannot be measured, however, are those which men and nurses abroad gain from the knowledge that those back home are organized for their support, and which these at home gain by the common tie which binds all together.

CHURCH PERIODICAL CLUB, DIOCESE OF PENNSYLVANIA

The work that has been extended by this Organization for the benefit of the various clergy, who are now at service at the Front, in the Camps in France, needs a few words to explain what has been done in the past, and the great opportunity in the future. For many years, fully twenty-nine, the C. P. C. has furnished the chaplains, both in the Navy, as well as the Army, with all material for their men, in the reading tents and in the hospitals, and it has meant much to them in keeping in touch with their men.

The nation now fully realizes what this work entails, and the wonderful good it produces, and what this organization has done in the past and will continue to do for the chaplains during the war.

As the different clergy were called they appealed to the organization to still extend their work in supplying them as usual. So the Central Office formed a Chaplains' Committee for that purpose to look into the needs and to see what was required along those lines. Since then, many of the parishes have come together and formed plans to *adopt a Chaplain*, in order to render special service to his needs. The results just in a few months have been most gratifying. Funds have been supplied, good reading matter, etc., that he might have something to relieve any urgent calls for assistance. The following letter will show just in a small way how a parish was able to render such help:

France, 1917.

My Dear Mrs. —

"I cannot tell you, or begin to tell you, how heartened I've been by your good letter with its gift, I work with quite a different feeling, realizing that I need not rely on personal friendship for means to do my work. My first expenditure was for a mother who wanted to know about her boy; a month's delay seemed unbearable to her, but the fund made it possible to meet the demand, so 7 francs 40 centimes went for a cablegram to the anxious mother in America.

The second expenditure will perhaps interest you more. It was given for a boy who came from Philadelphia, who was ill with some throat-trouble in the hospital. A small gift of fruit helped him greatly, particularly when he found it was bought with money from his own home parish. I am not sure whether your gift seemed to you large or small, but the good these funds are doing cannot be easily expressed. Please ask your people to send out the reading material to me direct by mail. I can use any number of them."

The Church Periodical Club feels proud that in every parish response has been made to assist in this work, which is only begun, and needs so much help still from our Church-people.

REPORT FOR 1918.

Current periodicals, sent regularly	3,995
Contributors sending	1,829
Books, both religious, secular...	6,945
Tracts and Catechisms	5,197
Odd Magazines in bulk to Camps, Missions and Navy Yard and Institutions	61,350
Xmas, Easter Cards.....	15,150
Picture Cards, Calendars, Music in sheets	10,007
Pictures, Games and miscellaneous gifts to Soldiers.....	1,889
Boxes of Books, Magazines.....	33
Traveling Library sent to Alaska	1
Institutions supplied in the Diocese of Pennsylvania	33
Chaplains supplied, about.....	40
Correspondents for Pennsylvania	18

CAROLINE MORRIS KEMPTON.

GIRLS' FRIENDLY SOCIETIES

The Spring Diocesan Council Meeting was held in the Parish House of the Church of the Holy Trinity, April 18th. Reports were read by the five Vice Presidents of the work of the Branches in their respective districts, indicating much growth in many ways.

Interesting reports were given by the heads of the various departments. At a Conference of the Pennsylvania Branch of the Woman's Auxiliary and other Church organizations, held April 8th, it was decided to make the head of the Diocesan G. F. S. Missionary work a member of the Executive Committee, and Miss Elizabeth Beatty is therefore now a member of this Committee. This department is striving among other things to send the one hundred dollars necessary to complete the fund for the Endowed Day in St. Agnes' Hospital, Raleigh, N. C., to the memory of Miss Edson, the foundress of the Society of America.

The Social Service Department urged upon Branch Secretaries and Associates their present great responsibility in knowing just how and where their members are working, and in advising them about new work.

Miss Marion Oliver, G. F. S. A. Vice President of the Province of Washington, was a guest of the Council and gave an account of the Cafeteria to be started in Washington, under the G. F. S., for which there seems a great need, as conditions in regard to lunch rooms and restaurants for women workers in Washington are just now exceedingly bad. If very successful it will be made

a provincial matter in regard to its support.

A light supper was served, followed in the evening by a Conference of the Associates, a large number of whom were present. The address of the evening was by Miss Oliver, "The testing of the G. F. S.," a very earnest talk on the true viewpoint of the Associate to the Society and to the Member. This was followed by short talks on patriotic privileges available for girls during the coming summer, the "Land Army," the Department for Navy Recreation, the Red Cross Garment Factory, etc. A scholarship in the short course to train farm unit workers, now being given by the School of Horticulture at Ambler, has been offered to the Society.

The annual service of the Girls' Friendly Society in the Diocese is always interesting and inspiring, and the service this year, in the Church of the Holy Trinity on the evening of April 25th, was no exception. A procession of over one thousand girls, with banners denoting the various branches, Miss Susan D. Wilson, the diocesan president, and Miss Mary Neilson, formerly for seven years the national president, entered the building to the music of the processional hymn. The rector, the Rev. Floyd W. Tompkins, D. D., and several of the clergy were present. The Rev. Gilbert Edward Pember preached. An offering amounting to \$174.55 was received for the Girls' Friendly Holiday House at Cape May, N. J., now rounding out twenty-five years of existence. This house affords the girls of the Diocese a summer outing at \$4.50 a week and can accommodate sixty at a time. Last summer four hundred and seventy-three used the opportunity.—The Living Church.

The first services in the new Church of St. Gabriel, situated on the recently completed Northeast Boulevard in a rapidly growing residential section, were held on Sunday, May 5th. Bishop Rhinelander was the preacher in the evening. Work in this community was begun in June, 1915, growing out of a private Communion service for an aged woman, and its direction was placed under the Rev. George R. Miller, of St. Nathaniel's Church. In November, 1916, the Rev. George B. Krantz was put in charge and the work developed so that a new building was begun in February and is now about completed at a cost of \$7500, with no indebtedness. The congregation has a hundred communicant members.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Terms	Single Numbers	15 cents
	Annual Subscription (by mail)	\$1.00
	Twenty-five or more copies to one address	Each, 50c. a year

THE BISHOP OF THE DIOCESE
THE BISHOP SUFFRAGAN

Editor
REV. FRANCIS C. HARTSHORNE, M.A.
Assistant Editor
REV. BENJAMIN S. SANDERSON
Business Manager
CHARLES H. CLARKE

Address all communications for the Editors to

REV. FRANCIS C. HARTSHORNE, M.A.
Phoenixville, Pa.

Material for THE CHURCH NEWS must reach
the editor not later than the 15th of the month

Address all business communications to

CHARLES H. CLARKE, Business Manager
1016 Arch Street, Philadelphia

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

Confirmation Appointments for June

Below will be found a portion of the Schedule for Confirmation Appointments for 1918. It will be noticed that the Visitations are arranged virtually in geographical order, the country districts being visited in the open Fall, Spring and Summer, when the roads and weather are best, while the stations in the city are taken in the Winter, where bad weather is not such a hindrance to the congregations.

The present plan contemplates further a rotation of Sunday and week-day, as well as of the Bishop officiating, to be completed each six years, thus giving every station equal advantage. For example, Sunday A. M. by the Bishop in the first year will be taken on a week-day by the Bishop Suffragan in the second year, by the Bishop on Sunday evening the third year, by the Bishop Suffragan on Sunday A. M. the fourth year, by the Bishop on a week-day the fifth year, and by the Bishop Suffragan on Sunday evening the sixth year.

June 2. First Sunday After Trinity

A. M. PHILADELPHIA—St. George's Church, West. . . The Bishop
Evg. PHILADELPHIA—St. Michael's Church, Germantown, . . . The Bishop

June 16. Third Sunday After Trinity

A. M. SOUTHAMPTON—St. Columbia's Church. The Bishop
P. M. NEWTOWN—St. Luke's Church. The Bishop
Evg. PHILADELPHIA—St. Luke's Church, Kensington, . . . The Bishop Suffragan
A. M. OAKS—St. Paul's Church, Upper Providence, . . . The Bishop Suffragan

June 23. Fourth Sunday After Trinity

A. M. HONEYBROOK—St. Mark's Church. The Bishop
P. M. WEST VINCENT—St. Andrew's Church. The Bishop
Evg. WARWICK—St. Mary's Church. The Bishop

June 30. Fifth Sunday After Trinity

A. M. BRISTOL—St. James' Church. The Bishop
Evg. St. Paul's Church. The Bishop
A. M. COMPASS—St. John's Church, Requea . . . The Bishop Suffragan

PRIZES AND A SCHOLARSHIP

Last year two sets of prizes were offered to the Sunday Schools of this diocese. The one set was open to pupils for passing successfully an examination on the earthly life of our Lord, Jesus Christ, and consisted of 50 prizes of \$5.00 each. Only 16 of these were awarded, however, as very few candidates, representing only 3 parishes, presented themselves. The successful contestants were as follows: From Grace Church, Mt. Airy, Mary and Julia Houston, each 100; from St. Luke's, Germantown, Virginia Richardson, 98, Ethel Freeman 96, Eleanor Dodd 94, Minnie Fabes 93, Alice Forbes 91. From St. Peter's Germantown, Paul Patton, Deborah Friend, Granville Goff, Jr., J. Lee Patton, Jr., Anne Shipley, Erma Buhl, Richard Riegel and Lucy Michener with marks ranging from 98 to 75. The effort of these young people was the more praiseworthy because they gained nothing for themselves, it

being a condition of the prizes that the money won should be given to missions. It was accordingly all handed in to swell the Sunday School offering.

The other prizes, also, were honorary. These were offered for attendance at the teacher training classes and each consisted in the means of supporting a French orphan for a year. The 9 parishes to obtain these prizes were St. Jude and The Nativity which counted nine teachers with 16 certificates, St. Luke's, Germantown, Holy Trinity, Phila., The Redemption, Phila., St. John's Free Church, Phila.; St. Simeon's, St. Paul's Chester, St. Paul's, Aramingo, and The Church of The Covenant. Members of St. Jude's, St. Luke's, St. Simeon's, and The Covenant are in correspondence with the young French boys assigned to them; and it is hoped that the personal interest thus evolved between women of America and these fatherless chil-

dren of our dear ally, France, may be not only a comfort to the children, but form one of the many strands of friendship which are binding these two Republics together. The support of these boys will be continued several years longer; but it seemed wiser to leave them in charge of the parishes to which they were first assigned than to offer them again as prizes and so involve the breaking of ties. Owing to unavoidable delays the prizes for the study of the life of Christ had to be postponed till next year. The announcement of conditions will be made in October.

MARY E. CLARKSON.

THE ARCHBISHOP OF YORK'S ADDRESS TO WOMEN

Copies of the address to women given by His Grace the Archbishop of York at the Academy of Music, Philadelphia, on Tuesday afternoon, March 26th, may be had at 1524 Walnut street. Price, 10c per copy.

WHO IS GOING TO CAMBRIDGE?

The Conference this year is from June 21st to July 6th, covering the 4th of July when every one has a holiday.

Each season about 50 persons go from this Diocese, and this year if the number is increased to 70 all can travel together in a special car which will leave West Philadelphia 11.26 A. M., reaching Boston 8.05 P. M., without change.

The fare is about \$1.00 less, too.

For information ask Miss Fisher, 2222 Spruce street, or 'phone her, Locust 2696 J.

THE MUSIC COURSE AT CAMBRIDGE**An Appreciation**

(From "The American Organist")

For two weeks early in the summer of 1916 I had the pleasure of attending the music course at the Cambridge Conference. I think it would be well to relate how I came to go, as it might help those who are interested in the development of church music practice along the right lines to appreciate the great value that this course in church music would be to the organist, the choir master and the amateur of church music.

Before I attended the Conference I had had a rather broad training and experience in church music and the idea of enjoying an additional course in this important field of ecclesiastical activity never suggested itself to me, but some good friends at St. Martin's in the Fields said it would be their pleasure to send me if I would go, so I went.

As I had been told several times that my selection of anthems was rather too much on the operatic order, I thought at the time I was being sent to get so steeped in the traditions of the music of the Church that I would never depart from the ways thereof.

I found it to be one of the pleasantest "steeps" that I have ever experienced.

The course includes in the main four departments.

The history of church music, in charge of Dr. Richard Appel, the director of the course.

Proper methods of rendering the canticles and the Psalms, by A. Madeley Richardson.

Training of the boy voice, also by Dr. Richardson.

A course in plain song, by Canon Winfred Douglas, of Fond du Lac.

While historical research may not always seem inviting, the study of the

history of church music is most interesting, especially as the knowledge acquired is necessary to a due appreciation of the other branches of the course, and Dr. Appel presents the subject in a very concrete manner.

Dr. Richardson has made an exhaustive study of church music. He is also a scholar and has a most unassuming and delightful personality. Many object to any great amount of system when it comes to matters of art, but no one can help admiring the beautiful system with which Dr. Richardson presents his subjects. His Southwark Psalter is a monumental work and some of the pleasantest hours at the Conference were those spent in singing Psalms, under his direction. I will here add that one of the advantages of the course is that we all had to sing the Anglican Chants, Plain Chants, Plain Song and many anthems and hymns in class and every part of the course was directed in the same practical manner.

As to the training of the choir boys, ten boys without any previous training would be present at the hour appointed and Dr. Richardson demonstrated his very efficacious method to the class. I will not go into the details, but the results at the end of the weeks showed a marked improvement in the singing of these boys who were no less interested than the members of the class.

Regarding the study of plain song and Canon Douglas as its teacher, all of us were carried away on the wave of his enthusiasm. He led us into the mysteries of plain song and expounded them in the simplest manner. He really hypnotized us into believing that plain song was the noblest form of church music and for a long time afterwards I was of that opinion.

As a matter of fact the traditions of rendering plain song and plain chant were not discovered till very recent years. Plain song is a perfectly organized system of unmeasured music which reached its perfection in the ninth century. Not many decades ago nearly every diocese had its own method of rendering plain chant, the real art of singing plain chant was lost, though not past recovery.

The Solesmes Benedictines in their efforts to discover the correct method got photographs of every available original manuscript in Europe and finally succeeded in bringing the plain song to life. Canon Douglas studied plain song at Solesmes for eight years and he now presents it at the Church Conference every year.

In recent years much has been done in the development of a proper and

effective method rendering the chants; and to this nothing has contributed to a greater or more valuable extent than the study of the plain chant. The rendering of all chanting with a smooth, rhythmical flow, based on tech-wording of the text, and unhampered by any pre-conceived ideas of any mechanical rhythm in the music of the chant itself, is a very great step forward and the rendering of even the Anglican chants in this manner has proved to be an innovation of the greatest value, and has contributed to the character and impressiveness of this part of the church service.

I will add in conclusion that the atmosphere afforded by the conversation of the elect is not the least of the benefits of this course and of the Conference.

USELMA CLARK SMITH.

Of more than local interest is the announcement that Dr. Grammer made to the very large congregation present at the morning service on Easter in St. Stephen's Church, that Miss Anna Magee had authorized still further improvements in the interior to conform to the beautiful memorial chancel unveiled last December. The Tiffany Studios have been engaged for the work, which will include the alteration of the galleries, the relighting and redecorating of the entire interior. The plans are being worked out in detail and give promise of what Mr. Tiffany has hoped may prove "his supreme artistic achievement." It will be necessary to have the main auditorium closed for at least three months this summer, but the contract requires completion by October.

NOTICE

We are very grateful to Dr. Fred. Gowing, the principal of the Philadelphia Girls' High School, who gave a most interesting and helpful class for Sunday School teachers and leaders of Mission Study Classes in the Educational Room at the Church House.

The class met for six Wednesdays, beginning January 9, and may we, who were lucky enough to hear Dr. Gowing, take this chance to thank him for giving his valuable time and experience, and to assure him that while the numbers were few the experience has been shared in the various Sunday schools represented.

Unfortunately many Mission Study class leaders who were leading classes in their own parishes at the same time were prevented from attending.

TEACHERS FROM ST. ASPAH'S, BALA, AND ST. PAUL'S CHEST-NUT HILL.

CLOSING SESSION OF MISSION STUDY CLASSES, 1917-1918

The large assembly room of the Church House was packed on the afternoon of April 17. The occasion was the Closing Session of Mission Study Classes and it was marked by deep spiritual feeling, by enthusiasm and love for this most wonderful course we have ever had, and by a keen desire to pass it on to others. The curtains before the little altar were drawn back, and we were always conscious that we were in the presence of the King whose Kingdom was our theme.

There were present educational secretaries, leaders and members of mission study classes throughout the Diocese and the following clergy: The Bishop of the Diocese, the Rev. Edwin M. Lane, of St. John's Parish, Northern Liberties; the Rev. G. L. Richardson, of St. Mary's; Father Ward, of St. Elizabeth's, and Dr. Wm. H. Jeffrys, of the City Mission.

Mrs. Pilsbry read her yearly report as Diocesan Secretary. It showed such a marked increase in students, leaders, missionary endeavor and in deepened spiritual life and love of His Church, that the outlook is very bright in the Educational Department. A brief synopsis of the report follows:

Beginning with the class at the Cambridge Conference last June, Mrs. Pilsbry has led ten classes, with a total membership of two hundred and forty. In this Diocese there have been 74 classes on the "Gospel of the Kingdom," with 1197 members under 41 leaders. Leaders have been supplied for five Junior classes. Three of the clergy have led congregational classes and Dr. Jeffrys reports a class at the Bishop's House and one at the Deaconess House. One priest gave the substance of the eight chapters of the "Gospel of the Kingdom" in eight successive Sunday morning sermons.

Three splendid classes of men, women and girls at St. Matthew's, Philadelphia, resulted in the formation of a society of Neighborhood Missioners, who pledge to render assistance to the poor and needy, to visit the sick and lonely and to lend a helping hand to those in want.

Fifteen leaders trained in Normal Classes have led classes outside their own parishes: Mrs. Van Harlington, 6; Mrs. Horner-Smith, 5; Mrs. Hayes, 3; Mrs. Harper, 3; Miss West, 3; Mrs. Charles Carver, 3; Mrs. Matlack, 2; Mrs. Hamilton, 2; Miss Booth, 2; Miss Lawrence, 2; Miss Hart, 2; Rev. Edwin Lane, 2; Miss Blakiston, 1; Miss Douglas, 1; Miss Elizabeth Fisher, 1; Miss Corry, 1.

A new work undertaken this year is the correspondence course, through which nine leaders for classes were trained; three in this Diocese, two in the Diocese of Easton; one in the Diocese of Washington; one Western Nebraska; one Florida. The course was also sent to one isolated Churchwoman in Pennsylvania. Our very grateful thanks are given to Mrs. Walter Pharo, of the Church of the Redeemer, Bryn Mawr, for the preparation of these papers and the faithful and efficient work of correspondence and distribution.

Dr. Fred Gowing, Principal of the Girls' High School, gave a practical and helpful course on Pedagogy.

Normal and Parish classes have made corporate communions. Each class had had its intercessor and in this found power.

Many practical and spiritual results of the study of the Gospel of Kingdom were told us. In one parish a dancing class of 35 young people, boys and girls, became a Mission Study Class in Lent. Being convinced by the course of their responsibility to work for Fellowship through the Church, they decided to continue a permanent class of five committees, Foreign, Domestic, Indian, Colored and Diocesan, to meet and learn and talk and work.

Another actual result of a class was the resolve to pray at noon for the Church and our Army, and the bell of that Parish Church rings at that hour to remind the people.

One Rector says, "Nothing of so vital importance has ever happened to the Parish." In another, a Woman's Auxiliary has been formed through the Mission Study Class.

This year classes have not only been Training Camps, but Public Schools, not only for members of our own communion; they have included Roman Catholics, Presbyterians, Methodists, Baptists, Lutherans, Christian Scientists and followers of the New Thought.

Above all, leaders come back from their classes with faces aglow, saying, "I never thought I could be used for this. It is the Book." And it is the book, for it lays hold on and liberates the power and is the most successful and acceptable textbook ever used in the Diocese of Pennsylvania.

At the conclusion of Mrs. Pilsbury's splendid report came the report of the Juniors, presented by Miss Adele Bayard, in the absence of Miss Evans, Acting Educational Secretary of Juniors.

The resignation of Miss Anne Hubbard from the Secretaryship was noted with regret. The principal items of interest are the evening sessions being

planned for next year and the week-day sessions of Church Schools.

Sister Lydia Margaret, of St. Clement's Parish, then read a beautiful paper, "Know the Kingdom," pointing out not only the value and joy of that knowledge, but the fact that too often our knowledge of the Church and its doctrines and practices is very hazy.

Mrs. Arthur Van Harlingen, leader of no less than six classes, then gave a most stirring talk on "Contending for the Kingdom." She urged each member to make it a point to bring one more next year and asked that all members express themselves freely in class, not simply to agree, but to "talk out" differences of opinion. Only so can we arrive at a perfect Fellowship.

The Rev. Edwin Lane's topic was "Proclaim the Kingdom." Did not Christ begin His ministry with these words: "Repent and be baptized, for the Kingdom of Heaven is at hand?"

The Offeratory was then presented by the various classes as a gift for the Extension of the Kingdom.

Mrs. Samuel D. Matlack, Chairman of the Extension Committee, then told of the committee's plans to "Extend the Kingdom." A spring campaign is to be made in the rural and suburban parts of the Diocese. After obtaining permission and help from the rectors, a leader is to visit each parish and give a "sample session" on the Gospel of the Kingdom.

The plan is to present the subject to all the women and girls (and men, too, if possible), not simply to a "class." Then, if a class results, a leader will be sent upon request.

After the first of May, Woman's Auxiliary and other Church work are over and there is time to know the Kingdom. God's work and war work are one. "These ought ye to have done and not to have left the other undone," is the slogan of this drive. We, who have found the course so wonderful, must pass it on. Volunteers were called for to go on this missionary tour as leaders, after a session of preparation by Mrs. Pilsbry. Motor cars were also asked for and gifts of money to defray expenses. All present rose at a request to form themselves into an "Auxiliary Prayer Committee" to plead the success of this venture, each May noon, before the throne of God.

Miss Hart then told how we should "Live in the Kingdom," how, intensively in each life, the Kingdom must grow, by prayer and that Bread of Life which came down from Heaven to be the perfect food of the soul.

"Conserve the Resources of the Kingdom" was the plea of the Rev. G. L. Richardson, of St. Mary's. Conservation is the same as the good old Bible word "Salvation." But it does not mean

hoarding; it means directing into the proper channels. That parish whose organizations are simply for the purpose of keeping the parish alive, has turned its power in the wrong direction—inward. It must be turned out. How soon would Christ's Kingdom come if all the energies and graces of Christian people be spent fully and with intelligent direction, not upon themselves and their own parishes, but with that missionary spirit and duty that gives itself and its all for others.

Bishop Rhinelander, author of the "Gospel of the Kingdom," then said modestly, that his growing belief in the book rested on the fact that it "pointed in the right direction—it showed the way to go. That way might not always be easy, we weren't looking for that, but it was the right way, the way of Truth." "Fragmentary," he called it, and a "sign-post." We who have studied it and love it, know that "our hearts have burned within us" while we walked this way.

Prayers and Benediction by the Bishop closed this memorable last session of 1917-1918 Mission Study Classes.

KATHARINE MOORE MATLACK.

MISSION STUDY CLASS LEADERS

The Chairman of the Extension Committee of the Mission Study Classes has the following to say in behalf of the leaders who go to the parishes to start or teach classes:

"May I say just a word about the women who have come or who will come to you, either for one session or for the course? They are just churchwomen like yourselves. Busy? Yes, indeed! Wives and mothers, usually; some with housework to do. All are Red Cross workers; some have just been through the Liberty Loan as church or house-to-house canvassers. They are active in Woman's Auxiliaries, Clubs, Canteens, Social Service, all sorts of civic, national, parochial and diocesan work. And they are just women like yourselves. They have had to plan, to make big sacrifices, to find time and strength to come to you. But they got the message of the book and found it so big, so glorious, that they cannot rest till it is passed on the whole diocese. After that? Who can tell.

"So will you hear them kindly and not plead war work, home duties or other things? 'These things ought ye to have done and not to have left the other undone.' Which means, do both.

"Humbly, in the spirit of fellowship, for love of the King and to strengthen His Kingdom, we come. Will you, clergy and women and men, help us and pray for this venture for God? We want to meet all the women and girls

of each parish. Yet we will come gladly if there are only a few."

K. M. M.

THE WOMAN'S AID TO THE CONVOCATION OF NORTH PHILADELPHIA

As a result of its first year's concerted effort, the Woman's Aid to the Convocation of North Philadelphia has raised the sum of one thousand dollars for the benefit of St. Ambrose Mission. This gratifying amount is the proceeds of a bazaar and supper entered into by the parishes and missions of the Convocation and held at the Church of the Advocate November 15, 1917, and of "The Dreamer," a pageant of art and music, given by members of St. Jude and the Nativity in their parish house, April 23, 1918.

The sum total has been divided between St. Ambrose Parish House Building Fund and the liquidation of the mortgage now held on the properties recently bought by the Convocation as the future site of the new building.

THE WAR COMMISSION

The War Commission begs to report to the people of the Diocese at the assembling of the Diocese Convention on May 7th.

The report covers a period of thirteen months, dating from Monday in Holy Week, April 2d, when the Bishops and Clergy of the Diocese established the Clergy Reserve Corps for rendering any possible assistance to the nation. This body was expanded in October last into the present Commission. We include in our report the war work of the co-operating societies, the Bishop White Prayer Book Society and the Church Club.

Equipment of Chaplains

We have provided every Army and Navy Chaplain, of or in our Diocese, who has applied to us, with the equipment he has desired. This has ranged all the way from furnishing a field communion service in silver to a full field equipment. Seven or eight chaplains have been thus provided.

Volunteer Chaplains at the Camps

We sent the Rev. Dr. Mockridge and the Rev. E. S. Lane to the summer Officers' Training Camp at Fort Niagara. In November we sent the Rev. N. B. Groton as our representative to Camp Hancock, Ga., where he remained on duty until April. This responsibility has now been taken up by the General War Commission.

Reinforcement of Navy Chaplains

Our first extensive material work was at the navy yard, where we placed

a force of workers and provided the means for Chaplain Dickins to establish his religious and social work among the sailors and marines. Since then, with the hearty co-operation of other communions in Philadelphia, this work has taken on permanent character, with two buildings worth \$28,000. We still provide for two of the staff, and several of our members are working as volunteers.

In co-operation with the General War Commission, the War Commission of the Diocese of New Jersey, and several Communions of this city, we have enabled Chaplain Paugh, of the Fourth Naval District, to erect a building at Wissahickon Barracks, Cape May, costing \$10,000. We have also provided him with assistants at the points in his charge in Philadelphia.

Church Establishments at the Cantonments

In co-operation with the War Commissions of the Dioceses of New Jersey, Newark, Delaware, Western New York, we have participated in the establishment of a large Church Work at Camp Dix. We have here a chaplain's house, a chapel, a club house, while the (inter-denominational) War-time Commission has built a house for its staff on our property. Our buildings are worth some \$35,000. The women of the Diocese are actively taking their turn in serving as hostesses.

In co-operation with the War Commissions of the Dioceses of Maryland and Washington we have participated in securing a place for the Church's work at Odenton. An acre lot has been purchased for \$2500. A commodious building, including a chapel (the "Chapel of the Epiphany"), rooms for staff, and a lounge room for visitors, has been erected by the generosity of two ladies of Washington, the furnishing of the house and its running expenses to be shared in by the co-operating Dioceses. The Rev. J. A. Montgomery has been appointed chief of staff by the Joint Committee, and the Rev. S. R. West will be the representative from this Diocese on the staff. Mr. Walter S. Goodall will be the Brotherhood of St. Andrew camp secretary. The building will be put into commission this month.

The Soldiers' and Sailors' Prayer Book and Musical Hymnal

One hundred thousand copies of this prayer book, the work of the Bishop White Prayer Book Society, have been published. A musical edition for its hymns and songs, set to men's voices, is now in press.

Other Items

We have assisted the Rev. Harry S. Paynter in his work as volunteer chaplain at the Bridesburg Arsenal, and are co-operating with the Rev. Percy R. Stockman and the Seamen's Institute in a work for the gun crews of the merchant marine on the Delaware front.

Contributions to the General War Commission

We have acted as the agent of the general War Commission in this Diocese and have contributed to its treasury the sum of \$30,000.

Financial Statement

On April 29th our Treasurer reported total receipts, \$85,516.29; payments, \$78,274.86, having a balance of \$7,241.43 in cash, and \$11,453.50 in pledges. Total of cash and pledges received, \$96,969.79.

We have to remind you that we have not made good our promise to give \$100,000 to the General War Commission, and that we have reasonably to look forward to a considerable budget for another year. The initial expenses of "plants" have been met, but the running expenses, and the many calls which come upon us, which we have never refused, still demand the continued support of our people.

NOTES OF THE WAR COMMISSION**The Chaplain's Work at the Navy Yard**

The two new buildings of the Chaplain's work at the Navy Yard were formally opened on Easter Monday night with interesting ceremonies. These buildings and their equipment have cost about \$28,000, and are the outgrowth of the work of our commission in the yard which began nearly a year ago.

The following clergymen are working as volunteers in the Yard, the Rev. J. M. Gilbert, of West Chester, and the Rev. G. J. Walenta, of St. Simeon's Church, and the Rev. J. W. Walker, of St. Peter's, is planning to devote some of his vacation to the same object.

NAVY YARD

The Recreation Buildings erected by the Chaplain of the League Island Navy Yard for the benefit of the Sailors and Marines were dedicated and handed over to the Government on the evening of Monday, April 1st. When Chaplain Curtis Dickens took up the matter of helpful and healthful amusement for the boys one year ago

he put the project before the Clergy Reserve Corps of the Diocese of Pennsylvania. At once they, with the committee of the Federated Churches, began to provide funds. A tent was secured, this served through the summer of 1917, three assistants, students of our Divinity School, were engaged, together with Dr. Henzel, a priest of the church.

The work prospered from the first, and grew to such proportions under the wise and able direction of the Chaplain that it has resulted in the two fine "huts" costing in all \$28,000.00, which the Government now owns. In one there is the office of the chief, a library, class rooms for the men, moving picture apparatus, a large basket ball hall, a boxing stage, writing ledges and provision for these; seating accommodation for 1200 men, and in the south end a beautiful, perfectly appointed Chapel to seat 120. In this three services are held every Sunday, taken by the staff of the Chaplain, Lutheran, Baptist, Episcopal, and a general service. This hall during the week is crowded nightly. There are dancing classes, basketball, boxing bouts, vaudeville, moving pictures, and lectures. The second "hut" joined by a covered run way, which contains the cloak room has in it a fine "canteen," living quarters for the staff, six bowling alleys, ten pool and billiard tables, three skee ball alleys, and the sanitary provisions necessary.

At the dedicating services the hall, windows, doors and stage were crowded with the officers, the guests, and the men. The band gave a concert and the songs were sung. Chaplain Dickens presided in his graceful fatherly way. Addresses were made by Commanders Payne, and Leiper. Admiral Tappan received the keys, and being too ill to respond, his aide took his place in well chosen words. The invocation was made by the representative of the Baptist Clergy, a prayer offered by the representative of the Lutheran Clergy, and then Chaplain Dickens introduced his two remaining aides who were the original workers, Rev. Allen Evans, Jr., and Mr. Hough-ey. The stage was cleared and the Keith's vaudeville teams had their message to the boys. The service songs were led by the Camp Director, then all were invited to inspect the "plant."

The floral decorations, a gift of Mr. Battles, were profuse, and the general appointments of the buildings met with nothing but the most hearty commendation for Chaplain Dickens, and the war commission, who have made possible this necessary part of the life of "our boys."

THE ENLISTED MEN'S OWN SERVICES

The Sunday nights at "The Ship and Tent Club," at Cooper Hall, Twenty-third and Christian streets, have been called "The most interesting Sunday nights in Philadelphia." At 6 o'clock there is served a supper at which there are present from 75 to 100 enlisted men. These suppers are served by different societies or committees of the church. After supper the men gather round the piano for hymns or songs, or smoke, or chat with the members of the church. At 8 o'clock there is a short, bright, hearty service, at which the enlisted men themselves form the choir, do the ushering and take up the offering. There is an orchestra to lead the singing. Mr. Edward J. Cattell, the City Statistician, is the speaker at these services, on "lay preacher," and is laying hold of the hearts of both the enlisted men and the others who are there. Following the service there is a social hour, at which the best speakers, elocutionists, singers and musicians in the city come gladly to give of their services for the enlisted men.

The men are made to feel that the Church of the Holy Apostles really cares for them, and wants not only to help them, but to know them personally, and that latter is the element in it all which counts most. Away from home and their own circle of friends and acquaintances, the lads are hungry for a smile and the touch of a friendly hand. In return they give us the touch of life from other cities (and they come from all over the land and even as far as the Philippine Islands), and also an intimate knowledge of the daily life of those in the service of the country.

WORK FOR THE CHAPLAIN OF THE FOURTH NAVAL DISTRICT

Chaplain Paugh's building at Wisahickon Barracks, Cape May, has been completed. This has been built by appropriations of \$2500, apiece from our Commission, the Diocese of New Jersey, and the General War Commission, and \$2000 contributed by the Roman Catholic Church and three Protestant communions in Philadelphia, in sums of \$500 apiece.

The Rev. F. M. Wetherill has been appointed a Red Cross Chaplain and so has retired from his work at the Government wharf on the Delaware and the Naval Hospital in the old Polyclinic Hospital. The financial charge for this appointment is met by our War Commission. The Rev. Edwin S. Lane has been suggested as Mr. Wetherill's successor, and the

Rev. Earl Huckel may go as Chaplain Paugh's assistant to the station at Lewes, Del.

CAMP MEADE

The Rev. J. D. Hamlin accepted a commission as Chaplain in the Army and has retired from the Church Work at Camp Meade. Dr. Mockridge, of St. James's, at once generously released his curate, the Rev. Allen Evans, to take Mr. Hamlin's place. The work is now in charge of Mr. Steele and Mr. Evans. Bishop Rhinelander has also appointed the Rev. Cyril Harris, late head of the Church Harris Hall at the University of Michigan, to this work.

It is expected that the building for the staff, containing also a chapel and lounge-room, will be finished by the end of April.

The Rev. E. C. Young, of this Diocese, has been interested in the work among the colored soldiers at Camp Meade. It is hoped that some permanent establishment can be made for his work.

Bishop Murray has been asked by the Presbyterians of this city and by the Interdenominational War-Time Commission for the privilege of making use of our facilities. Their requests have been met in a generous spirit. A Baltimore committee for the protection of women has also made an appeal to Bishop Murray asking that a hospital for women may be erected on our lot. These various appeals are all testimony to the wisdom of our church in effecting a permanent establishment for work at the camp.

CAMP HANCOCK, AUGUSTA

The Rev. N. B. Groton, of St. Thomas' Whitemarsh, who has been working as Civilian Chaplain under our Commission at Camp Hancock since November, retires in the middle of April. The complexion of the Camp is changing and the Pennsylvania Commission has handed the work over to the General War Commission of the Church, which has appointed the Rev. Mr. Oldham, of Brooklyn, as Mr. Groton's successor. Mr. Oldham follows Mr. Groton immediately so that there will be no break in the work. Plans are being discussed for the purchase of a lot near the camp and the erection of a building for the use of the work. Mr. Groton has spent a remarkably fruitful winter in his work, and none could have been more, faithful and successful than he. He has had a large roster of multifarious duties in the parish churches, the regimental services, the Y. M. C. A. meetings, and his own

services, in addition to personal work. Mr. Mendelsohn Meehan, of Mount Airy, was the Brotherhood's representative, and he and Mr. Groton made up a card catalogue of 1500 enlisted men, which shows the extent of the work.

CAMP DIX

Mr. Reed A. Morgan as the representative of our Commission attended the meeting of the Joint Commission for the work at Camp Dix on Easter Tuesday. He reports that the work is "booming," going almost beyond bounds. The Rev. M. Block, who is in charge, fears that the work is growing beyond his capacity to keep in personal touch with the men. Every night there are 50 to 200 men in the clubhouse, and the Easter services were well attended. It should be remembered that the plant is a long walk from the nearest huts and some miles distant from those farther off.

The house of the War-Time Commission, to which we gave privilege on our lot, is finished. This organization is now co-operating with us. As a result of a large meeting of women held at the house of Mrs. John Markoe in February, the Church women of Philadelphia have organized themselves for service at the club. Three or four women go down there for a week at a time to work in the cafeteria and entertain the men. Our Diocese was assigned the months of April and July, so dividing with the other Dioceses concerned. This work of our women is under the direction of Mrs. Ogden Hoffman.

The Lutheran Church has asked and obtained permission to hold its services in our church and to co-operate in the club.

THE CAMBRIDGE CONFERENCE

To the Editor of Church News:

Dear Sir: As the Conference for Church Work is to meet in Cambridge, Massachusetts, from June 21 to July 6, it may be enlightening and encouraging to many of the readers of the "News" to have the impressions of one of the younger members of that Conference last year brought to their attention.

In these days of great tension and anxiety and tired brains and bodies, may not this tribute inspire many of our young women and some of our men to avail themselves of this opportunity for re-creation and re-newing of their strength and poise? I speak as one who knows from experience of what the Cambridge Conference means, and I feel grateful beyond words to Rosamond Lothrop Bigelow

for expressing as she has for me and many others our sense of deep obligation for the great privilege of having had a part in it.

Very sincerely,
LETITIA GLENN BIDDLE.

Andalusia, Pa., May 8, 1918.

"Someone has said very truly, that 'ordinary things can be said—but extraordinary things can only be spoken haltingly.'

"That is how one feels when one tries to express what the Cambridge Conference means to one.

"One of the very first things one thinks of is the delight and interest of seeing old friends and meeting and discovering new ones. One can start right in on the real things here—and not waste time over trivial externals as one so often does.

"And then—the joy of coming out from Parochial and Diocesan limits into the whole!

"How our own difficulties shrink when we hear others tell of similar difficulties met and overcome!

"For Cambridge does take one right out of one's own little personal problem—and at the same time, it sends one back to that same old problem with new light and a determination to work it out and come through on the other side.

"Many of us can't go to the General Convention and know that wonderful feeling of the whole—many individuals and groups making up one great whole.

"Perhaps we can't have that unforgettable experience—but here in a lesser degree, that feeling, with its strength and vision may be ours.

"With what glad thanksgiving do we remember these days.

"For some of us, it may be our first experience of a daily Eucharist—that real beginning of our day. And we remember how our Lord was waiting early one morning for His disciples, after the night of their own fruitless striving—how He met them by the shore of the lake—and at that time especially bade one of them, 'Feed My Sheep'—'Follow thou Me'—and we remember too that then in that early morning hour, the disciples 'knew that it was the Lord.'

"There are our classes and lectures, where again we come together, not as individuals, but in groups united in one common aim. The representativeness of these classes, with their members coming from many places, and so bringing varying points of view is the biggest sort of help and value.

"Each of us looks forward to going back to our work, of whatever sort it may be, with new courage and hope.

"Our classes make us more 'far-sighted' spiritually.

"Meals at Cambridge have an interest all their own! Who is going to sit next me today? Isn't it wonderful to belong to such a big family? And it does make 'the Household of Faith' something very real.

"Sunset Service, lectures, Compline—these are more things to remember to be thankful for.

"Truly we have been given much. The daily celebration; the companionship and fellowship; classes and lectures with all the strength and inspiration that they bring; the wonderful corporate feeling that God the Holy Ghost is working in us and empowering us, the clearer call to love and service; a fresh revealing of God's purpose; these are perhaps the outstanding experiences that we bring away with us.

"Tomorrow we go out from here 'to do the impossible'—joyously, eagerly with deepest gratitude and awe. Yet we go confidently and with boundless expectation—because with God all things are possible."

THE HOME FOR THE HOMELESS

Historical Sketches

Early in the year 1868 the following appeal was sent out:

"For many years past the rector and vestry of the Church of the Crucifixion have sought to establish a home for the aged female communicants of the Church, in connection with a temporary one for such of the unfortunate and degraded women (a class to be found in large numbers in the parish,) who may desire to change their mode of life, but who are prevented, in many instances from so doing, because there is no place where they can stay for a few days until they can procure suitable situations."

A house for the above object was obtained at a cost of \$5,000. The building, situated at 708 Lombard street, was originally built for a Colored Orphanage by an Association of the Society of Friends, who, though offered \$6,000 for it as a place of business, generously sold it to us for \$5,000, which was virtually a donation of \$1,000.

A sufficient response to the appeal, in money and goods, was received to enable the Rector and Vestry to open the Home on September 1st, 1868, with five old members of the parish as permanent guests, and the number of temporary ones was only limited by the accommodations. Miss Sarah

Smith, a faithful member of the Church, volunteered her services as Matron, and served as such for seven years without compensation. Her life was a perfect illustration of "She hath done what she could."

In 1873 it was decided to sever the official connection with the Church of the Crucifixion, so a charter was obtained and the property vested in a Board of Trustees, of which Rev. Joseph R. Moore was president. The work of the home to be supervised by a Board of Managers, Mrs. Moore being president and Mrs. A. F. Lex, vice-president. The Home was recognized as a Diocesan Institution by the Convention and its activities outlined in Article II of the Charter:

"The object of this institution shall be to provide a place of shelter and residence for homeless females, irrespective of race, creed or color."

It became a center of influence in that very wretched neighborhood and started the "Invalid Dinners" before the City Mission had opened its Sick Diet Kitchen. This branch of the work was of great assistance to the Rector of the Church. The Rev. Henry L. Phillips, who became president of the Board of Trustees when the Rev. Mr. Moore resigned, and has served the interests of the Home faithfully in that position for over 40 years, aided by an able Board of Trustees, on the list of which appear such names as Richard N. Maris, R. Francis Wood, N. Dubois Miller, Theo. H. Morris and Dr. Henry M. Fisher. The latter has been secretary for many years. Mrs. Lex succeeded Mrs. Moore and continued president of the Board of Managers until her death in 1907. Mrs. Annie Purnell succeeded Miss Sarah Smith as Matron. She performed the duties of that office faithfully for 33 years. During these years the neighborhood of Seventh and Lombard streets has gradually changed its character as the center of the negro population and, as other places had been opened for vagrant white women and the police stations had matrons who looked after the lowest class, so the work of the Home changed and was confined almost entirely to colored women and children, who stayed longer in the house. For these reasons in 1907 the property at 1327 Fitzwater street was purchased. This was a larger house in a better neighborhood and enabled us to do more for children and young women. Through the Children's Aid and the Probation Officers, girls of 10 to 14 years were put under our care to train and keep until they could be placed in suitable homes, but the old women and temporary cases were not entirely

given up. This gives the home atmosphere of old and young together. Dr. Rebecca J. Cole helped us to reorganize the work and served most acceptably as head worker until July, 1911, when she retired, and Miss Burr, our present capable head worker, succeeded her.

The Home was founded along good lines and continuity of management and service has enabled us to follow them. Hundreds of generous friends have contributed to its maintenance, and as one after another was called away, God has raised up others to take their places, how can we express our thanks for their loyal support? The lives redeemed from sin and suffering are their best reward.

A volume could be filled with interesting incidents showing how we have been enabled to help those who, through some crisis in their lives, were homeless, but who, after a few weeks or months of rest, could be started again on the upward path of self-support.

2120 women, 510 girls, 841 children, 3461 in all, have been under the care of the Home, and hundreds more have had meals or sick diet when they were out of work or ill.

The book, in which is registered the names of those admitted to the Home, has been in use since its doors were opened. In the notes that follow each name one notes a pathetic sameness in the incidents, "sickness," "no home," "no work," "no friends."

Some came from the hospital and remained until strong enough to work, some stayed ten or twelve years until carried out to their last resting place. Others brought in by a policeman because they had lost the address of their friends in a strange city stayed only a few days. Children were admitted whose mothers had to work all day and could not care for them at home.

One case was typical—a woman, whose husband deserted her while she was in the hospital, came with her infant and stayed, until by sewing she could earn enough to rent a room and support herself and two older children, who had been in the House of the Holy Child. She kept them while they were going to school, and now they have grown up to be self-supporting, self-respecting women.

Two older women came from the Almshouse and asked for a refuge, until they could earn enough money to take a small house and care for themselves.

While most of the women are absolutely destitute when they come to the Home, after they have a fresh start and can earn something, they re-

member the Home with numerous small and useful gifts.

A mother, dying in the hospital, asked the Matron to look after her daughter, a girl of twelve; she stayed until old enough to take a place, but has always come back to us as to her own home, and many gifts from her show that she appreciates the help.

A father ill in the hospital, the mother with an infected hand so that she could not work, a social worker brought the four children to the Home, where they could be warmed and fed until the family could be brought together again.

Is not this work worth while?

The National Council of the Brotherhood of St. Andrew held its spring meeting at the Brotherhood headquarters in the Church House, Philadelphia, on April 5th, with 20 members and secretaries present. President Bonsall presided. Reports were made by Walter Kidde, chairman of the War Work Council, and F. S. Titsworth, its executive secretary; G. Frank Shelby, secretary of personnel of that department, and G. H. Randall, executive secretary of the Brotherhood. While most of the army camps are now supplied with secretaries of the Brotherhood, working as laymen under the authority of the Church War Commission, a number of others are needed, especially for the coming overseas service. Despite the war and its tendency to preoccupation, Secretary Randall reported the general Brotherhood in sound condition. During 1917 chapters formed numbered 132. In the senior department there was a net growth of 29 chapters, though there was a loss in the junior department. The programme for the thirty-third national convention, to be held at East Northfield, Mass., for one week, August 14th to 21st, was discussed and will soon be given out for publication. The secretary reported 21 organized diocesan assemblies and nine local assemblies. There are 966 chapters.

The visit of Very Rev. Sir George Adam Smith to Philadelphia in Easter Week was an occasion of unusual importance. The presence of such a distinguished scholar and eminent preacher at any time would have attracted attention in itself. Coupled with the fact that he came now as the accredited representative of one of our Allies as representing Scotland and one of the great religious communions of the Anglo-Saxon race, his visit was distinctively "an event" in the civic and religious history of Philadelphia. He came to us under the

auspices of the Inter-Church Federation of Philadelphia, of which our own Dr. Grammer is now the President, and the local Committee of Arrangements are fully entitled to the abundant praises they have received for the admirable manner in which every detail of his visit was carried out. He was in the city from Friday, April 5th, until the following Tuesday and these days were fully occupied. He spoke successively at a luncheon at which 400 ministers were guests, at a great mass-meeting which jammed the Academy of Music, before two great gatherings of citizens, to say nothing of sermons on Sunday in local pulpits and at Bryn Mawr College. Four years' contact at first-hand with the battle front, the loss of two sons in the war and intimate acquaintance with the leaders of the allied forces clothed his every word with unusual impressiveness.

Two new buildings for the work of the chaplain at League Island Navy Yard were formally opened Easter Monday night with interesting ceremonies. These buildings and their equipment have cost about \$28,000 and are the outgrowth of the work of our Commission in the Yard. The Rev. J. M. Gilbert and the Rev. G. J. Walenta are working as volunteers with Chaplain Dickens.

At a service at Old Christ Church (Rev. L. C. Washburn, D. D., rector) on Sunday, April 28th, the anniversary of the inauguration of George Washington as first President of the United States, the Patriotic Order of the Sons of America attended five hundred strong. The service and sermon were in keeping.

The Rev. A. J. Arnold has resigned the position which he has filled so acceptably for several years as secretary to the Bishop of the Diocese. The duties of this office are of a most exacting nature and have grown increasingly arduous. Mr. Arnold has proved himself just the man for the place. In a private letter (from which we are privileged to quote) Bishop Rhinelander thus speaks of him and his work: "I think the Diocese never had a better and more faithful servant than he, entirely devoted to its interests and very wise in his judgment and indefatigable in his zeal. On the other hand, I never knew a man who more disliked public notice, or who so little craved recognition." This is high praise, but well deserved. Courteous, discreet and efficient, he has earned for himself the respect and thanks of all who have had dealings with him.

The affection and regard of the whole Diocese will follow him as he retires to take up the responsibilities and cares with which the confining duties of his office work sadly interfered. That he may be with us for many days is the wish of us all.

The Rev. Gennaro Striano, a deacon of this Diocese, was advanced to priesthood by the Bishop of Bethlehem on the 4th of May in the pro-Cathedral at South Bethlehem. Mr. Striano has joined a hospital unit which is to go to Italy and is at present in camp at Allentown, the ordination taking place in Bethlehem because he couldn't obtain leave of absence to come to Philadelphia. He expects to sail shortly.

Miss Christine Nuno, a graduate of the Church Training and Deaconess House, has been working for some months at Camp Meade Hospital. Recently she has been assigned as Chief Nurse for a Hospital Unit about to leave for France.

A conference of the Pennsylvania branch of the Woman's Auxiliary and other Church organizations for women to secure closer co-ordination was held in Holy Trinity parish house, Monday afternoon, April 8th.

It was decided to have representatives of the Girls' Friendly Society and of the Daughters of the King on the executive board of the Woman's Auxiliary. The United Offering has more money in hand, in spite of the difficulties of the times, than at the corresponding date three years ago. A spring drive is planned for a still greater increase. The Junior Auxiliary is desirous of promoting a closer relationship with the Sunday Schools. The Educational Department asked the Woman's Auxiliary to co-operate in forming new mission study classes. It hopes for many summer or porch classes. Miss E. B. Leaf made a strong plea for interest and support for the Guild of St. Barnabas for Nurses.

NEW GIFT TO WASHINGTON MEMORIAL CHAPTER

A Churchwoman has signified her intention of presenting to Washington Memorial Chapel, Valley Forge, the window in memory of Bishop White. This window will be in the chancel, to the south of that in memory of Martha Washington, which was given by the Pennsylvania Society of the Colonial Dames of America. Mrs. Chas. C. Harrison has given the window in memory of Robert Morris, who married a sister of Bishop White.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

A most impressive service was held on Good Friday evening in Holy Innocents Church, Tacony, the Rev. Robert E. Edwards, D. D., rector. Red Cross workers of the community to the number of 100 in their distinctive garb marched from the Parish House to the Church, which was thronged. During the service a most appropriate sermon was preached by Dean Taitt, of Chester, and a liberal offering made for the work of the Red Cross.

The Rev. John M. Chattin, who, since the departure "over there" of the rector, has been serving as Minister in charge of Grace Church, Mt. Airy, has returned to his duties at St. Paul's, Chestnut Hill, the rector of which is himself preparing for a call overseas as Chaplain of Base Hospital No. 38. During the time of his service at Mt. Airy Mr. Chattin endeared himself to the whole parish by his indefatigable labors.

The Rev. Robert M. Beckett has relinquished the charge of Trinity Mission, Gulph Mills, and for the time being has taken up outside work in an industrial plant.

The Rev. F. S. Ballentyne has received a commission as chief yeoman in the navy and has been assigned to Cape May, where by permission he is assisting Chaplain Paugh.

The sixth annual service of the Germantown and Chestnut Hill officers of the W. A. was held in Christ Church, Germantown, on Wednesday evening, April 17th, with Archdeacon Russell, of Lawrenceville, as the speaker. The experiment of a meeting at night for this purpose appeared to meet with general approval.

On the evening of February 19th, a large gathering, members of St. Bartholomew's Church, Twenty-ninth and Lehigh Avenue, met at the Parish House to welcome their new Rector, the Rev. J. Albert Weagle, and Mrs. Weagle. There were present several clergymen whose addresses

gave inspiration and encouragement not only to the people, but also to the Rector and his wife. A very interesting program was carried out under the management of the Choir. Everybody spent a most pleasant and enjoyable evening, as many remarked that it was the happiest time they had had for a long time at St. Bartholomew's.

The Spring meeting of the West Philadelphia Sunday School Association is scheduled for Tuesday, May 21st, at 6.30 P. M., in St. Philip's Guild House, Forty-second Street and Baltimore Avenue. A most interesting program is promised, among the speakers being the Rev. Dr. Mitman (the Provincial Field Secretary), Mrs. John Loman and Rev. P. E. Osgood.

St. Matthias' Church, Nineteenth and Wallace Streets, reports a most successful observance of Easter, with an attendance in advance of a year ago and a high water mark in the offerings received; all indicative, as the rector writes, "of the new splendid spirit of co-operation which has

come upon the parish." One of the factors in the new order of things is the monthly parish meeting which is proving a great success, at which full publicity is given to all parish matters and plans laid to carry out one and another of the existing needs.

At St. Clement's Church, Philadelphia, the offering on Easter Day was \$2463.45, an increase of \$400 over last year, of which \$2124.13 was for Missions. Three hundred and eighty-three communions were made and the congregations at the services showed a marked increase. The Red Cross Chapter of the parish has undertaken to collect \$700 for a bed in the American Hospital in Paris. The Honor Roll of the parish now contains 60 names.

On the 21st of March Bishop Rhinelander conducted a Confirmation at the Eastern State Penitentiary to a class of 32 men who had been prepared by the Rev. Dr. Charles S. Hutchinson, who, prior to the service, baptized eleven of them.

A pleasant surprise was given Bishop Rhinelander shortly after Easter by the receipt of a letter containing a check for \$2000 to be used for the current expenses of the Episcopal Hospital, the proceeds of a Rummage Sale held by a young woman's Bible Class. Due publicity

Orders Taken by Churchwoman for Surplices and Cottas

Handmade and Embroidered

Address: H. C. R.
622 West Rittenhouse Street
Germantown, Pa.



MEMORIALS FOR EASTER AND ASCENSIONTIDE

Original and Churchly designs
for Church and Cemetery

Information cheerfully forwarded, and illustrated data
sent upon request

J. & R. LAMB

23-27 Sixth Avenue
NEW YORK

Burpee's Seeds Grow

Do your "bit" and raise your own vegetables.
You will serve your country and yourself.

Burpee's Annual for 1918

The Leading American Seed Catalog

contains 216 pages and over 100 colored illustrations. It is a fund of information to the Amateur Gardener on the Best Seeds that Grow. It is mailed free.

W. Atlee Burpee Co.
Seed Growers Philadelphia



is given to this fact in the hopes that there may be others who will want to do likewise. The Bishop assures us he cannot have too many of such surprises to suit him, the more the merrier.

To express the patriotism of parishioners in terms of mingled Liberty Loan bonds and parish endowment, the vestry of Gloria Dei at the Easter meeting passed resolutions as to the future subscription for sittings. Any person wishing to endow a sitting may do so, by subscribing to a Liberty bond for \$200, and transferring it to the parish officers. Or any group controlling \$1000 in Liberty bonds may by transferring the bonds to the parish secure the setting apart of a Liberty pew in the back of the church; and such a pew will be marked with a suitably inscribed plate.

A company which taxed the full capacity of the Club Rooms of the Church House gathered for the Clerical Luncheon and Round Table Conference, Monday, April 8th. Bishop Garland, in the unavoidable absence of Bishop Rhinelander, presided, the address being given by Mr. Samuel Gompers, the President of the American Federation of Labor.

The Rev. Francis M. Wetherill has resigned the assistantship at Old Christ Church, Philadelphia, which he has filled so acceptably for the past few years and accepted a Red Cross Chaplaincy for service "overseas." During the past winter, Mr. Wetherill, in addition to his regular parish work, has been rendering valuable assistance to Chaplain Paugh, U. S. N., in looking after the men at the Government Wharf, Delaware Avenue, and at the Naval Hospital.

The Rev. Edwin S. Lane has been invited to act as diocesan correspondent for the Living Church and will appreciate receipt of copies of parish papers or items of information for his weekly column. Address 51 Rex Avenue, Chestnut Hill.

For the second consecutive year, the Prize Banner offered to the Sunday School making the largest per capita contribution to the Children's Lenten Offering for Missions has been awarded to Gloria Dei Sunday School, Philadelphia. The total offering reported at the Presentation Service on the third Sunday after Easter was a bit over \$32,000, a falling off of some \$4,000 from a year ago. Despite the forbidding weather conditions the service was well attended and the addresses made were most interesting.

Five new memorial windows, the work of Kempe & Co., London, Eng., have been placed in the Church of the Good Shepherd, Rosemont, and add materially to the devotional atmosphere of the Church. The G. F. S. memorial window to Miss Pritchett was unveiled and blessed at the Church School Festival service on the evening of April 8th. The new buildings of the cloister group have so far progressed that they were expected to be in use by this date. On Easter Day there were 364 communions made and the largest offering in the history of the parish, \$1110.07.

By the recent adjudication of Judge Solly in the Orphans' Court of Montgomery County the bequests made to All Saints' Church, Norristown, by the late Miss Swift have been defined. The parish receives \$16,000, which will be added to its endowment.

The Rev. F. B. Barnett, who has been serving overseas as Chaplain to a Hospital Unit equipped in New York City, has been relieved and is returning to this country to resume his duties as rector of Christ Church, Ridley Park. The offer of the vacancy thus created has been made to the Rev. Samuel B. Booth, rector of St. Luke's, Kensington, who will be granted a leave of absence to serve if Government permission is granted.

The vacancy in the clerical staff of old St. Peter's Church, Philadelphia, created by the departure of the Rev. Mr. Viets, who has become rector at Carlisle, Pa., has been filled by the appointment of the Rev. Herbert B. Satcher, of Keyport, N. J., who began his duties May 1st.

It is officially announced that the sale has been made of the property now occupied by the Philadelphia Divinity School at an advantageous figure. Possession of the site (excepting the Library, provision for the use of which is made for several months additional) is demanded for June 15. Temporary quarters for the School will be needed for the coming year.

A large number of the clergy of the Diocese, headed by the Bishop and the Suffragan Bishop, with the Stars and Stripes and the diocesan flag flying, marched in Philadelphia's great parade, "The March of Democracy," on Saturday afternoon, April 27th. The other communions of the city were also in line and it was a splendid demonstration of the solidarity of the Church in the determination to win the war. Troops from Camp

Meade and Camp Dix, men's civic organizations and leagues, including those of the foreign population, refugees from Armenia, and many other bodies made up the procession.

This was the third parade held as an expression of loyalty and willingness to oversubscribe the Third Liberty Loan, for on the Saturday previous twenty-five thousand women, representing the Red Cross, the Emergency Aid, the National League for Women's Service, the Women's Land Army, and all the women's work of the city, gave an inkling of the tremendous service the women of the country are rendering. And on Friday afternoon, April 26th, thousands of all nationalities and of all religions, set forth their willingness not only to do but to increase their share in the Loan. One school displayed a banner noting \$80,000 as the amount already collected and the determination to get more. Almost the entire teaching force of the city was in line.

The men, women and children of Philadelphia have thus given in no uncertain term their pledge of allegiance.

After six months' service as Volunteer Chaplain at Camp Hancock the rector of St. Thomas' Church, White-mars, has returned to his parish and taken up his duties. Mr. Groton reports enthusiastically of the religious work being done by our Church at the Camp and the evident appreciation on the part of the men of the ministrations, especially opportunities for receiving the Holy Communion.

The Colored children of the House of the Holy Child, as an appeal for the Home, presented the church play, "Lady Catechism," before the diocesan committee of the Woman's Auxiliary on April 24th. The plan is to ask every parish for a day's endowment, amounting to \$20. The children presented their play most successfully. The House of the Holy Child was founded twenty years ago by Miss Edith W. Dallas, and her continuous and vital connection since then has brought the work to its present high standard. Thirty-six children are now housed in two homes and from time to time places for employment or adoption are found. Girls of any age are eligible for admission and boys under three.

At the meeting of the Convocation of North Philadelphia on January 8th a committee was appointed to solicit contributions toward the extinguishment of the second mortgage on St. Augustine's Chapel for colored people. Bishop Rhinelander suggested that an appeal be made to the congregation

that they materially increase their offerings to provide for the pastor's salary. The trustees of the diocese told the congregation that should they increase their offerings at the rate of \$400 per year they would urge the Bishop to allow an appeal for contributions to clear the mortgage. The congregation increased their offerings more than the amount specified and the trustees have authorized the appeal. Bishop Rhinelander has offered to raise one-third of the entire amount, \$1500, with the understanding that parishes in the convocation raise a third and individuals give a like amount. A part of each amount has been paid in and the appeal is for the balance.

The seventieth annual report of the Churchmen's Missionary Association for Seamen was issued recently. Among other interesting items the report states that the large shipbuilding interests now at the port are rapidly making it necessary that the work of the association be enlarged and a suitable building be erected along the lines of that in New York.

The Vestry of St. Timothy's Church, Roxborough, Pa., at their Annual Easter Meeting, April 5, 1918, adopted the following resolution:

WHEREAS, this Corporation is informed that the first Rector of this Parish, from 1861 to 1862, the REV. JOHN LEIGHTON McKIM, has been called to his eternal rest during the month just past; and

WHEREAS, it seems fitting that record should be made upon the Minutes of this Corporation of the fact of the Rev. Mr. McKim's death, and also of the sincere regret with which the news thereof has been received;

Therefore be it RESOLVED that the following record of his entrance into Life Eternal be spread upon the Minutes of this body, coupled with the prayer that he may rest in peace, and that Light Perpetual may shine upon his soul in the arms of His Blessed Redeemer.

At a meeting of the Clerical Union for the Maintenance and Defense of Catholic Principles, held in St. Mark's Church, Locust street, the Rev. L. M. Robinson made an address on "Some Problems Connected With the Proposed Revision of the Prayer Book." A very interesting discussion followed the splendid address.

An interesting special confirmation was held at St. Mary's Church, West Philadelphia, on the 11th of March, Bishop Beecher acting for Bishop Rhinelander. The three candidates confirmed were three brothers, Lieut.

Theodore G. Vetterlein, Wayne S. Vetterlein and Frederick Dudley Vetterlein. Lieutenant Vetterlein was under orders to sail for France that very day, and his younger brother, Wayne, was on crutches as the result of a wound received in France in August, while in the ambulance service. He hopes to return to the front as soon as his recovery is complete.

A very choice and beautiful Processional Cross, designed by E. Donald Robb, Esq., of Cram & Ferguson, architects, has been presented to St. David's Church, Manayunk, through the kind offices of Mr. Caleb F. Wright, a vestryman of St. Clement's Parish, Philadelphia, in pious memory of Mr. and Mrs. Thomas Leigh. In design the Cross, which is fashioned by hand of Delta metal, resembles somewhat an ancient Processional Cross belonging to Glastonbury Abbey, in England. At a recent meeting of the vestry the Cross was duly accepted for the parish and a vote of thanks was tendered Mr. Wright for his generous interest in the matter of its presentation. It was carried in procession for the first time on the occasion of the Bishop's visitation.

Dr. George A. Barton, Professor of Biblical Literature and Semitic Languages at Bryn Mawr College, resigned from the Society of Friends not long since and has been confirmed by the Bishop of Pennsylvania and become a parishioner at the Church of the Saviour in Philadelphia. At a luncheon given recently to Sir George Adam Smith, Dr. Barton gave the reason for his change, saying that what George Fox was unable to anticipate was "that an age of the world should come like that in which we are living, in which it has become evident that no man can really live in the spirit that is opposed to war who will not take a hand in the war to end war. It is because of the dawning upon my mind and conscience of that fact that I have severed my connection with the denomination to which I have so long belonged."

On Sunday, April 7th, the Rev. Philip J. Steinmetz, Jr., headmaster of the Episcopal Academy, assumed the rectorship of St. Paul's Church, Cheltenham, recently become vacant through the death of the Rev. J. Thompson Cole. Mr. Steinmetz is a graduate of the Philadelphia Divinity School and was vicar of Epiphany Chapel until called to Calvary Church, Summit, N. J., in 1912. He returned to the Episcopal Academy, as headmaster, in 1915, and will continue in this position. St. Paul's is one of the prominent parishes of the diocese,

situated in the town of Ogontz, on the Old York road.

The missionary at Morrisville has made a report to the Bishop, which he feels will be of interest to all the readers of the "Church News." Mr. Atkins writes: "Morrisville had an encouraging Easter. The total attendance for the day was 316 and 55 communicants. There were also 12 baptisms, and the day's offerings reached the sum of \$215.32, over 100 per cent. increase over the previous year, when there was no priest in charge. The Sunday School Lenten offering amounted to \$29, as against \$9.46 last Easter. We have also in hand nearly \$10 for the War Commission. We have decided to ask Convocation for the same appropriation as last year—\$600. It is my strong feeling that we should do this and endeavor to reduce our floating indebtedness, which impedes our progress. As Chaplain of Capitol View Fire Company, director of the Home Service Section of the Red Cross, I am being given many opportunities to extend the influence of the Church throughout the community."

To Keep the Home Fires Burning

JUST ISSUED

For God and Country

Hymns for Use in War Time

Edited by Rev. Louis F. Benson, D.D.

Primarily intended for the use of Churches, Sunday Schools, and associations at home, rather than for use in the camp. It contains rich material that is fresh both in words and music, as well as what is familiar.

For sale at book stores generally. Price, 10c. per copy; \$5 per hundred, postpaid.

The Presbyterian Book Store

Witherspoon Building, Philadelphia

The Jessup & Moore Paper Company

PAPER MAKERS

PHILADELPHIA

NEW YORK

16 S. Broad St.

50 E. Forty-second St.

Manufacturers of
High
Grade

BOOK PAPERS CHEMICAL FIBRE SPECIALTIES

AUGUSTINE MILLS

ROCKLAND MILLS

DELAWARE MILLS

KENMORE MILLS

RADNOR MILLS

SILVER

IN SUBSTANTIAL WEIGHTS

J. E. CALDWELL & CO.
PHILADELPHIA



Modernizing Old Organs
Our Specialty

Our Organs Are Our
Best Salesmen

HASKELL
A Name Symbolical of Merit

Work of the best material,
scaled and voiced for your
building.

**PIPE
ORGANS**

Not stock in any part, but
designed and built to meet
existing conditions.

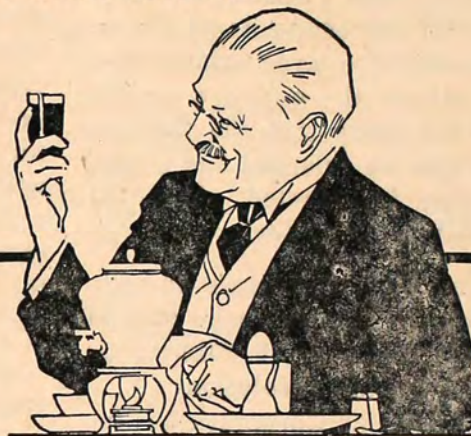
1520 Kater Street :: :: Philadelphia

Welch's

"THE NATIONAL DRINK"

A GLASS of Welch's brightens the morning. Just the tonic needed for appetite. A pure fruit drink. A food drink. Welch's for the fruit course makes the whole breakfast better.

Drinking a small glass of Welch's to begin the morning meal is a custom fast growing in popularity. Try it yourself tomorrow morning. A small glass—about 4 ounces—is right. Be sure to have it ice cold.



Learn to Save!

One Dollar Will Open an Account With
**The Western Saving Fund Society
of Philadelphia**

(Incorporated Feb. 8, 1847)

TENTH AND WALNUT STREETS



Whether you write,
or not, you can, if
you so desire, record
your finger prints on
your account with
this Society.

There Are No Two
Finger Prints Alike

The Finger Print is
a positive safeguard
against forgery.

The Signature that cannot be
Forged

Interest $3\frac{65}{100}$ Per
Cent.

Assets, over \$44,000,000

Deposits, over \$39,000,000

OUR KENSINGTON OFFICE IS AT FRONT
AND YORK STREETS

WRITING good business letters on poor paper is like wearing rundown shoes with your full dress suit. Use

Stability Bond

(White)
for your correspondence. It reflects the character of your business.

Use

Isis Bond

(White and seven colors)

for general office forms and circulars. Envelopes to match either of the above.

Ask your printer; he will cooperate.

CHARLES BECK CO.
Philadelphia



No matter where your home, in city or suburbs, your telephone orders for dinner candies and other dainties will be promptly delivered and charged to your account.

Luncheon Candies Ice Cream

Whitman's
1316 Chestnut St.

Stands First Among American Companies for Length of Service and Losses Paid!



From its organization in 1792 it has never failed to make good its promises to policy holders.

"The tree is known by its fruit"

INSURANCE COMPANY OF NORTH AMERICA

232 Walnut Street
Philadelphia

FRENCH'S

"Quality First"

Paints and Varnishes

Owners specifying French's Paints and Varnishes are securing the best.

We are in a position to fill the wants of the most exacting.

Consult us when you are in the market.

SAMUEL H. FRENCH & CO.

(ESTABLISHED 1844)

PHILADELPHIA, PA., U. S. A.

ESTABLISHED 1840

78th YEAR OF GOOD PAINTING

INTERIOR

Painting and Decorating

FINE PAPER HANGING

Bell Telephone, Walnut 972

F. A. BLACK & SON

FRANCIS F. BLACK

620 South Washington Square
PHILADELPHIA, PA.

A War Time Cook Book

LOW COST RECIPES

By Edith G. Harbison

Recommended with the advice of food experts as being of practical service in the present emergency to housekeepers of moderate means. All recipes are prepared with a view to keeping down costs. Expensive ingredients are omitted and special attention is given to the use of leftovers.

12 Mo. Cloth Binding, \$1.00

Send us your order today

GEORGE W. JACOBS & CO.

1628 Chestnut St., Philadelphia

"Meet me at Jacobs"

Insurance

Conveyancing

One of our specialties: "Financing your Real Estate"

LEWIS A. TAULANE

(C. William Spiess)

Real Estate in All Its Branches

S. W. Cor. Ninth & Walnut Streets

Mortgage Loans of all kinds negotiated

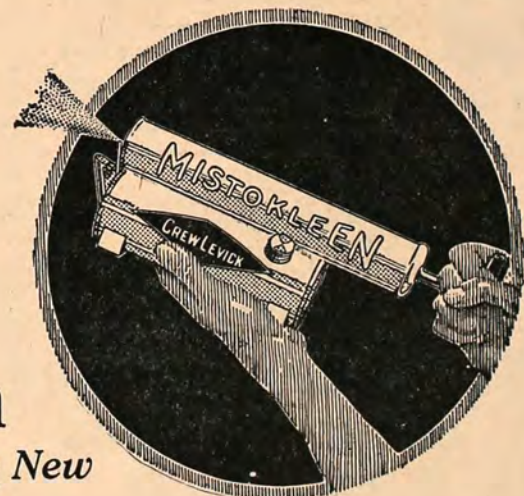
Commissioner of Deeds

Notary Public

for New Jersey

Get an outfit today! At your dealer's or remit \$1.25 for complete outfit to

CREW LEVICK COMPANY
Land Title Building
Philadelphia



Mistokleen

Makes Old Cars Look New

The experienced motorist uses "MISTOKLEEN" instead of harsh soap and water. For "MISTOKLEEN" polishes and cleanses an automobile in ten or fifteen minutes, thoroughly and safely for three cents.

If your garageman still uses soap and water, insist that he restores life to the finish afterwards with "MISTOKLEEN."



MEMORIALS WINDOWS : DECORATIONS THE D'ASCENZO STUDIOS

1608 Ludlow St. 101 Park Avenue
Philadelphia New York

REFERENCES
Washington Memorial, Valley Forge
St. Mark's P. E. Church, Frankford, Phila., Pa.

HOLMESBURG GRANITE CO.

410 Commercial Trust Building

15th ST. & S. PENN SQUARE, PHILA.

Telephone, Spruce 2171

Heaton, Butler & Bayne Glass Stainers

BY APPOINTMENT OF THE LATE
KING EDWARD VII

Stained Glass, Mosaics, Church
Decorations, Memorial Brasses,
etc.

Designs and estimates on application to

Heaton, Butler & Bayne

(New York) Limited

437 Fifth Ave., Knabe Bldg., New York

JOSEPH DE STEFANO Clerical Tailor & Importer



CASSOCKS
SURPLICES
STOLES GOWNS
HOODS

Anything Clerical

Specialty in Bishop Robes

Bell Phone Walnut 2176

1040 Pine St., Philadelphia, Pa.

STAINED GLASS MURAL DECORATIONS

ALBERS, KORNHAUSER & CO.

3038-40 Chestnut Street Philadelphia

CHURCH VESTMENTS



Cassocks, Surplices, Stoles
EMBROIDERIES
Silks, Clothes, Fringes
CLERICAL SUITS
Hats, Rabats, Collars

COX SONS & VINING
72 Madison Avenue, New York

R. R. Bringhurst & Co.

1924 Arch Street
Philadelphia, Pa.

Evangelical Education Society of the Protestant Episcopal Church

OFFICE

The Church House

Room 11

Twelfth and Walnut Sts., Philadelphia

SCHOLARSHIPS

Resolved, That in granting aid, preference shall be given to Candidates for Holy Orders who possess full literary qualifications, and who are worthy on account of Christian character, high scholarship, vigorous health, and natural energy and force.

We give our contributors the choice of agency in the great work of preaching the Gospel. They may do either by the living voice or the printed page.

Officers of the Society

BOARD OF MANAGERS

President,

WILLIAM S. HARVEY.

General Secretary,

REV. S. LORD GILBERSON, M.A.

Active Vice-President,

RT. REV. THOMAS J. GARLAND, D.D.

Treasurer,

ALFRED LEE.

General Counsel,

HAROLD GOODWIN.

TERM EXPIRING 1918.

Rev. J. G. Bawn, Ph.D., Philadelphia.
Rev. Carl E. Grammer, D.D., Philadelphia.
Rev. H. Richard Harris, D.D., Philadelphia.
Rev. J. DeWolf Perry, D.D., Philadelphia.
Rev. Royden K. Yerkes, D.D., Philadelphia.
Charles H. Clarke, Philadelphia.
Wm. M. Coates, Philadelphia.
George R. Yarrow, Philadelphia.

TERM EXPIRING 1919.

Rev. Llewellyn N. Caley, B.D., Philadelphia.
Rev. Robert Johnston, D.C.L., Philadelphia.
Rev. Stewart P. Keeling, Philadelphia.
Rev. Floyd W. Tomkins, S.T.D., Philadelphia.
J. Turley Allen, Philadelphia.
Henry Bassett, Philadelphia.
Geo. B. Hawkes, Philadelphia.
Robert P. Shick, Philadelphia.

TERM EXPIRING 1920.

Rev. W. S. Baer, Elizabeth, N. J.
Rev. Joseph P. Morris, Philadelphia.
Rev. Phillip E. Osgood, Philadelphia.
Rev. George H. Toop, D.D., Philadelphia.
Morris Earle, Philadelphia.
Harold Goodwin, Philadelphia.
J. Nicholas Mitchell, M.D., Philadelphia.
Howard R. Sheppard, Philadelphia.

Committee on Finance.

William M. Coates.
George B. Hawkes, Esq.
Alfred Lee, Treasurer.
Robt. P. Shick.
Geo. R. Yarrow.

Publication.

Rt. Rev. Thomas J. Garland, D.D.
Rev. J. DeWolf Perry, D.D.
Rev. George H. Toop, D.D.
Harold Goodwin
Rev. S. Lord Gilberson, General Secretary.

FORM OF BEQUEST

*I give, devise and bequeath to The Evangelical Education Society of the Protestant Episcopal ChurchDollars
Real Estate for the general purpose of the Society.*



Beautiful Mahogany

Chiming Grandfather's Clocks

As special Philadelphia distributors for the AMERICAN CHIME CLOCK CO.'S high grade products, we are in very favorable position to offer our customers

Quality, Price
and Service

not obtainable from most retail stores.

Comparison of our prices with others before purchasing will be to your advantage.

BREITINGER & SONS

INC.

39 N. 9th Street, Philadelphia

MARVEL

MARVEL HAIR POMADE

stops falling hair—kills dandruff—stimulates the growth of the hair.

Improved Marvel's hair in 2 years 400%
Saves, 25c and 50c

Address

MISS MARVEL

22 North William St., New York, N. Y.

WILLIAM B. MARGERUM

GENERAL VICTUALER

Dealer in the Finest Quality

BEEF, MUTTON, LAMB, VEAL,
HAMS, BACON, LARD, TONGUES

And Provisions in General

THE STANDARD HOUSE FOR THE
CHOICEST THE MARKET PRODUCES

STALLS, 1000 to 1020 Tenth Avenue

913 to 921 Ninth Avenue

OFFICE, 28 to 35 Avenue A

READING TERMINAL MARKET

12th and Arch Sts. Philadelphia

Telephone Connections

Bell, 2702 Filbert, 2703 Filbert

Keystone, 258 Race

Get the Apollo and Family Brands

of pure food from your grocer.

HALPEN, GREEN & CO., Philadelphia

You who think of your less fortunate fellow citizens will be interested to know that during the past year

The Society for Organizing Charity

419 South 15th Street, Philadelphia

gave advice, information, assistance, friendly service to 5,105 families in their homes, and to 5,996 homeless men and boys, and disbursed in material relief \$67,000

Endorsed by Philadelphia Chamber of Commerce
CONTRIBUTIONS SOLICITED

STEVENS HECKSCHER, President
HENRY TATNALL, Treasurer

This advertisement is paid for by a friend of the Society

The Children's Aid Society of Pennsylvania

depends in large part for the support of its work upon private contributions. It does for homeless and neglected children what you would like to do if you had the time and opportunity.

- ¶ The Society helps children who are in trouble without restriction as to race, creed or color, providing for them with due regard to their religious faith.
- ¶ It places children in good private families—usually in the country—with or without payment of board, according to circumstances.
- ¶ It selects foster homes by a most careful process of investigation carried on by skilled agents through personal visits.
- ¶ It supervises children after placement by frequent visits by agents, by pastors' and school teachers' reports, correspondence and local committee.
- ¶ It now has over 2300 children in its care. For about 1100 of these children the Society pays board in carefully selected families in the country.
- ¶ Anyone willing to consider taking a friendless child into their family is urged to write for further particulars.
- ¶ Checks payable to the Society will be promptly acknowledged and used for this child-saving work. **Bequests are solicited.**

Endorsed by Philadelphia Chamber of Commerce

Main Office 419 South Fifteenth Street Philadelphia

The Sheltering Arms OF THE Protestant Episcopal Church

717 FRANKLIN STREET

This institution will care for, in extremity, any mother with a young child—whether a young girl who has gone astray through temptation or neglect, or a deserted wife. It also receives motherless babies or foundlings.

J. C. BOGAN, Treasurer
660 Drexel Building, Philadelphia

L. L. POATES & CO.'S Complete Atlas of the World

Stands for Accuracy, Conciseness
and Reliability

It contains 193 pages of maps, printed in 5 and 6 colors, (maps 8½" x 10½"); book size, 7" x 10". Only \$1.50 in cloth and \$2.00 in leather, delivered to your door.

Everybody should own a Complete Atlas to compare current events with Poates' splendid Maps. Our reference—On the Philadelphia School List.

L. L. POATES PUBLISHING CO.,
22 North William Street New York

Established 1819

Telephones

JAMES T. ALLEN & SON

J. TURLEY ALLEN

Plasterers

510 North Eighth Street

Philadelphia

HENRY T. AMLUNG

Furrier

Fur Garments

Made, Altered and Repaired

4810 BALTIMORE AVE.
PHILADELPHIA

Bell Phone, Woodland 5210

THE EPISCOPAL ACADEMY

Locust and Juniper Streets

FOUNDED 1785

With Which Was United in 1915

The De Lancey School

The Curriculum—The course provides a thorough training for Christian citizenship from the age of 6 until entrance into any college, university, technical school or business.

The Faculty—The consolidation of these two well-known leading schools has made possible, by selection, a faculty of expert and successful masters of long experience.

Separate Building for Younger Boys—A special feature of interest is the completely equipped modern building for boys in the Lower School. Here the boys from 6 to 10 or 11 years old have the continuous oversight of the Masters of their respective Forms.

New students may be enrolled at any time. Registers mailed on application.

REV. PHILIP J. STEINMETZ, JR.,
Headmaster.

Rt. Rev. Philip M. Rhinelander, D.D.,
President Board of Trustees

Chestnut Hill Academy

Every Boy in Graduating Class 1917
Entered College Without Conditions

30 minutes from Broad Street Station, Phila.

Board of Directors

RT. REV. PHILIP M. RHINELANDER, President
SAMUEL F. HOUSTON, Vice-President
GEORGE WOODWARD, M.D., Sec'y and Treas.
James M. Beck
Walton Clark, Jr.
Edgar Dudley Faries
Randal Morgan
Francis I. Gowen
Jacob S. Disston

J. Levering Jones
James R. Sheffield
Francis D. Lewis
E. W. Clark, 3d
Edward B. Robinette

JAMES L. PATTERSON, Head Master,
Chestnut Hill, Pa.

FRIENDS' CENTRAL SCHOOL

was established in 1845 for instruction of Friends' Children and for others who are in sympathy with Friends' Educational aims—moderation, thoroughness and character building, as well as book learning.

WRITE FOR YEAR BOOK OF
RATES

and general information of the Friends' Educational System from Kindergarten to College.

JOHN W. CARR, Ph.D., Principal
15th and Race Sts., Philadelphia

ELEMENTARY SCHOOLS—

15th and Race Sts.
35th St. and Lancaster Ave.
17th St. and Girard Ave.
Greene St., Germantown

St. Luke's School

Wayne Pennsylvania

The School was founded at Fox Chase in 1863 as "Ury House School." It was removed by the present Headmaster to Bustleton in 1884 and renamed "St. Luke's School." In 1902 thirty acres were purchased near Wayne for its permanent home.

St. Stephen's College

ANNANDALE-ON-HUDSON
NEW YORK

Offers a thorough classical course leading to B.A. Also two years preparatory in Greek, Latin and Mathematics. Fees, including rooms, board, etc., are moderate. Scholarships awarded to highly recommended and well qualified young men.

Address

THE REVEREND THE PRESIDENT RODGERS

Home of the Merciful Saviour for Crippled Children

4400 Baltimore Avenue
Philadelphia

Incorporated 1882

The First Institution of its Kind in this
Country, Now Thirty-four Years Old

The Home takes homeless, destitute, crippled children from any country, state or city, without board or entrance fee. It is a Mission to the extreme poor. Its motto, "In His Name."

Many of its children are those discharged from hospitals, who receive the best surgical, medical and religious care. The training is according to the trend of the child's mind, and many improve to such an extent after years in the Home that they go out self-supporting men and women. It is the prolonged stay and the careful training and nurture which makes this possible.

Trades are given when physical condition permits.

The support is by Voluntary Offerings. A bed can be endowed and named in perpetuity for \$5,000.

A yearly bed can be supported and named at \$200 per annum.

Houses can be built and endowed for various sums of money.

Anyone wishing to aid in the work, address

MRS. HOWELL LLOYD

Conshohocken, Pa.

FRIENDS' SELECT SCHOOL

BOYS — 140 N. 16th St. — GIRLS
PHILADELPHIA



"Almost a Country School" on the Parkway. A thoroughly modern day school with over two centuries of worthy traditions. Elementary and High School departments. Emphasis on broad, general culture and simple Christian living, with regard for the needs and aptitudes of each child. Catalogues.

WALTER W. HAVILAND, Principal

WALKER - GORDON

MILK

A high-priced clean milk
produced at Princeton
Junction 2300-acre farm.

SUPPLEE

Agent

Robert Shoemaker & Co.

Importers and Wholesale

Druggists

Manufacturers of Flavoring Extract Vanilla
and Pure Spices
Importers of Lucca Cream Olive Oil

N. E. Cor. Fourth & Race Streets,
Philadelphia

Established 1837

You don't have to "save the wrappers" to get the good out of

TARTAN BRANDS

ALFRED LOWRY & BRO.

Wholesale Grocers Philadelphia

MONTAGUE & COMPANY

CANDY

MAIN RETAIL STORE: 10 S. Broad St.

FERRY STORE: 9 S. 15th St.

At Foot of Hill Opposite Market Street Ferry

FACTORY: 23d and Sansom Streets

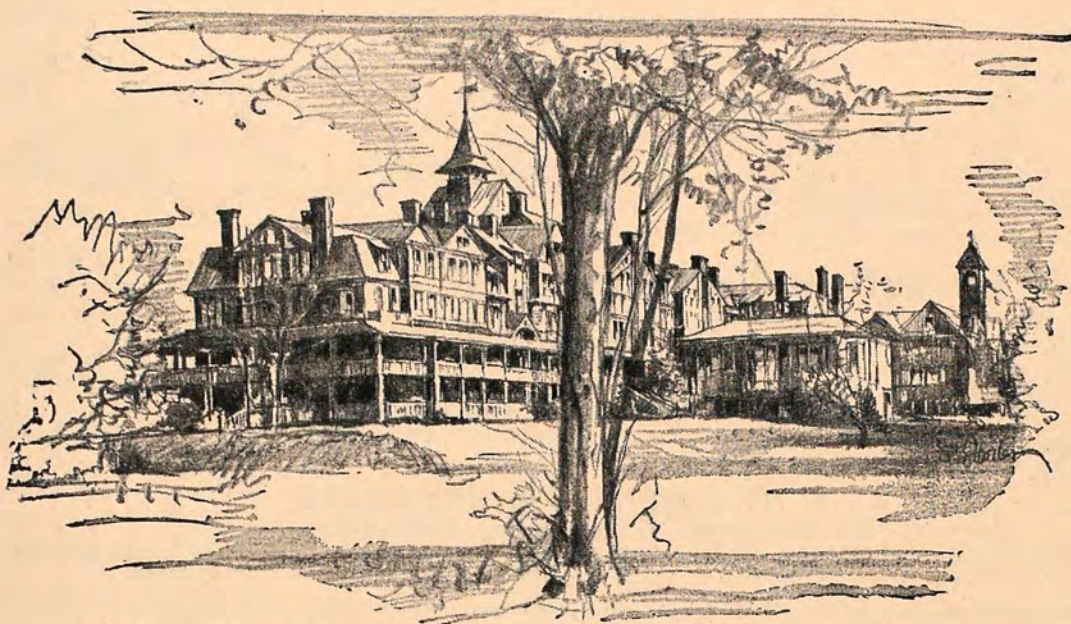
Compensation Experts Rate Reducers

Beidler & Bookmyer INSURANCE

424 WALNUT ST., PHILADELPHIA

Special Rates for Automobile Insurance

DEVON MANOR



A Vital Year in Your Daughter's Training

YOUR daughter stands at the threshold of another school year—a year that may mean little or much in training her for her part in the big future of American womanhood. Where will she spend this year? It is vital. Now she is a care-free school girl. Soon will come responsibilities in her enlarged sphere of wife, mother, business woman, social worker. Her present characteristics must be so trained that she can later assume equal personal and civic obligations with the young men who are to be tested by the discipline of the Great War.

Devon Manor has definite ideas in the training of girls who want to get somewhere as helpful members of society. The splendid faculty of 36 college-trained and experienced teachers are able to carry out these ideas because the suburban location of Devon Manor, sixteen miles from Philadelphia, makes for quiet nerves and concentration of interests, while the cultural advantages of that city are within easy

reach. In carrying out the Devon Manor scheme, expert instruction is given not only in college-preparatory and junior-college courses, but also along such lines as Social Service, Domestic Arts and Sciences, Secretaryship, Arts and Crafts, Kindergarten, Music, Art and Expression.

Devon Manor opens October the third. If you cannot visit the school now, send for a catalog at once. It describes the many comforts of the school buildings, the facilities for outdoor sports, the splendid conditions that will surround your daughter while she is learning how to make good for herself, for you and for her country.

Francis R. Lowell, A.B.,
President

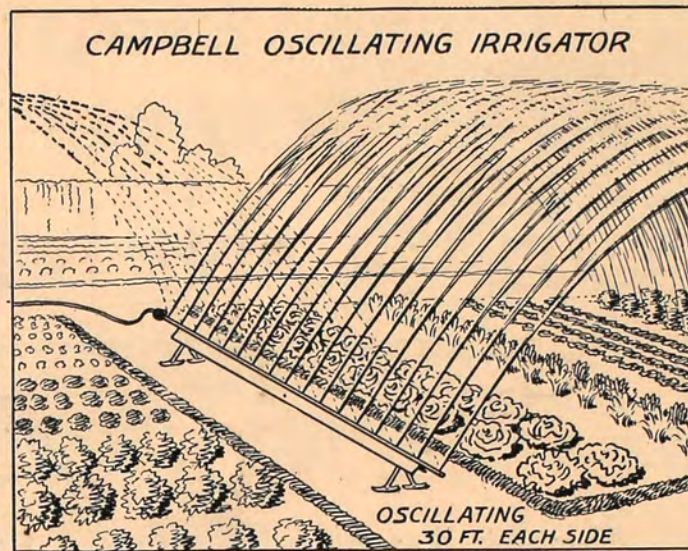
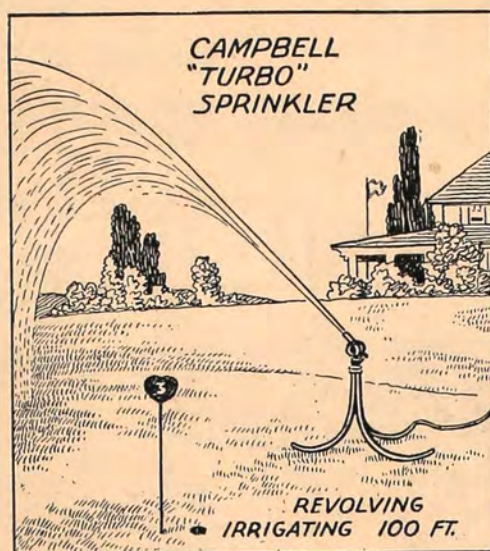
✦
Edith Samson,
Principal

✦
Address Box 3972



DEVON MANOR

DEVON, PENNSYLVANIA



Campbell Irrigation Devices

The "Turbo" is so constructed that its rotating and oscillating motion thoroughly distributes the water over a circular area from 80 to 100 feet in diameter.

Prices: 5 ft., \$10; 8 ft., \$15; 15 ft., \$25.

The "Oscillator," when attached to ordinary garden hose, automatically irrigates in a few minutes a rectangular area of any desired length up to thirty feet on either or both sides.

Price \$15 complete, with stand and connection for hose.

Fully guaranteed and money refunded if not satisfied after 10 days test. Order one of these machines now to be shipped by express for your lawn or "War Garden."

G. G. GREEN, JR., Distributor

931 Real Estate Trust Building, Philadelphia, Pa.

Agent for Shawnee Triple Horse Mower. Cutting width, 7 ft. Fuller & Johnson Motor Lawn Mower. Mower repair shop at Woodbury, N. J. Servicemen and all mower parts in stock.

CAPITAL \$1,000,000.00 SURPLUS \$1,250,000.00

The Commonwealth Title Insurance and Trust Co.

Chestnut and Twelfth Streets
PHILADELPHIA

PAYS INTEREST ON DAILY BALANCES
INSURES TITLES TO REAL ESTATE
RENTS SAFE DEPOSIT BOXES \$3 TO \$100
TAKES ENTIRE CHARGE OF REAL ESTATE
ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN AND
TRUSTEE. WILLS RECEIPTED FOR AND KEPT
WITHOUT CHARGE

WE INVITE YOUR BUSINESS

DIMNER BEEBER, President JAMES V. ELLISON, Treasurer

Unique?

We buy, sell and trade in bonds of all kinds on customers' order only. We investigate—impartially because we do not own—any and all issues of bonds, and we furnish clients copies of the analyses.

We purchase, on order, from any and all houses of issue at the market price.

Brokerage is allowed us by houses of issue and bankers generally.

We arrange trades—build up and scientifically group investors' lists of holdings—and act in the capacity of financial secretaries and advisers.

We issue copies of all news items, earning statements and other information as to progress of all securities purchased by clients, immediately after publication anywhere, as long as the client holds the security.

Inquiries Invited

Investment Registry of America INCORPORATED

H. EVAN TAYLOR, President

Morris Building, Philadelphia

BOSTON

BALTIMORE

Investment Registry, Ltd., London, Eng.